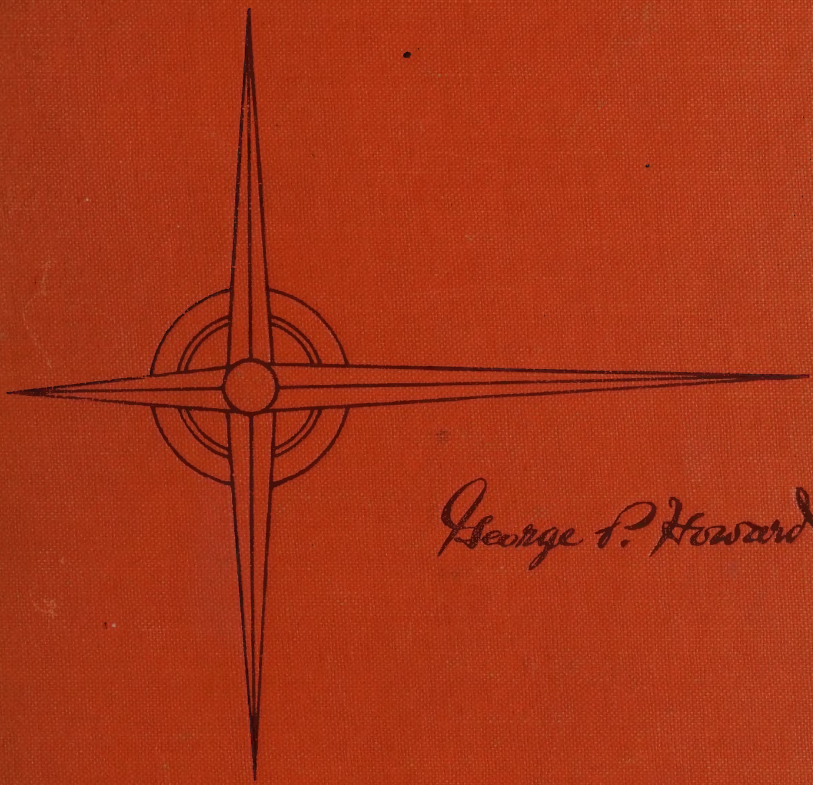

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We Americans

NORTH AND SOUTH

BY GEORGE P. HOWARD

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A LETTER FROM BUENOS AIRES

Dear Reader:

In writing this book my aim has been to provide some helpful insights into life and conditions in Latin America. Much has been written regarding the economic and political problems of the southern Americans, none of which will be satisfactorily solved unless the moral and spiritual aspects of these problems are considered. Hence our interest in the religious situation in Latin America.

The Christian missionary enterprise does not aim to export an American or Canadian mass-produced, machine civilization to other lands. But your machines and gadgets, your plows, cars, radios, cinemas, chewing gum, wrist watches, phonographs, and airplanes, have fired the imagination of peoples who for centuries have endured privation and enslavement. With your marvelous technology you have started "revolutions" all over the world.

But these gadgets and gewgaws are not all there is to Anglo-Saxon America. You have known how to package and sell the products of your colossal industrial enterprise. The time has now come when you must interpret more faithfully to other races and peoples the Christian principles and ideals that have provided the moral foundation for your giant enterprises. The slogans that America has flung out

across the world are Christian slogans: freedom from fear, freedom from want, freedom to think, and freedom to profess openly the faith to which we are committed.

The oppressed peoples of Latin America are on the march. They will listen to the siren song of ideologies inimical to the Christian, democratic way of life, unless the Christian churches go to them with a message of hope, of cooperation, of civil and religious liberties, of education and health and opportunity for all.

The term Latin America is used to describe the geographical area from the Rio Grande to the Straits of Magellan and from Guatemala to the Virgin Islands. It refers also to the many different ethnic groups that compose the population of Mexico, the Caribbean area, Central and South America.

Protestantism and Roman Catholicism, under the cross of Christ, are facing each other today in the presence of a greatly distraught world. The questions that most deeply agitate our minds and plague our souls cannot be solved on the basis of hatred and animosity. Both sides must unequivocably transcend their narrow sectarian perspectives. Roman Catholics, as churchmen, will see us as Protestants, and we, from our Protestant perspective, will see them as Roman Catholics—but as Christians we must see the bruised spirits, the crushed souls, the mangled bodies of those who, like us, belong to the Creator.

GEORGE P. HOWARD

Buenos Aires, Argentina

CHAPTER ONE

Meet the Latin Americans

Latin America is the real melting pot of the Western Hemisphere. In this vast crucible, all the world's races are being fused into a new people, vigorous, progressive, and promising. These Americans are eager for the best forms of democracy and anxious to make of the two Americas a new world in every sense. They furnished four presidents for the League of Nations and they now exert no mean influence in the United Nations organization, of whose members they form nearly one-third.

Latin Americans could boast of many things, if they wished. Venezuela celebrated the centenary of the death of the liberator, Bolívar, by wiping off its public debt. Uruguay's socialist government has put into operation a rigid eight-hour law, old age pensions, and unemployment insurance. Mexico's successful and practical program of adult education is aimed at reaching every peon. Bolivia owns the richest silver mine in the world, and Chile has one mountain so full of copper that it could furnish the world

with this metal at the present rate of consumption for the next two hundred years.

Argentina is big enough to hold within its frontiers France, Germany, Austria, Hungary, Norway, Sweden, Switzerland, Italy, Turkey, Ireland, and Portugal. These European countries have 160 million inhabitants; Argentina has barely sixteen million. The capital, Buenos Aires, has a population of three million and is the largest city in the world south of the equator. It has five subway systems. Argentina is the granary of the world, and its vast plains, flecked with the white horns of countless herds, could provide the United States as well as Europe with choice cuts of meat for prices within the reach of the most meager pocketbook.

Brazil has one of the most marvelous harbors in the world, Rio de Janeiro, and produces four-fifths of the coffee that the world consumes. São Paulo (St. Paul) is the fastest growing city in the world.

Peru is rich in history. The mummified remains of Pizarro, the Spanish *conquistador*, may be seen in a glass case in the Cathedral of Lima, the capital. The house where he lived still stands, and the oak beam that held the scales to weigh the Indians' tribute gold can still be seen. One of the wonders of the world are the ruins of the mighty cities and majestic temples of the ancient Inca civilization. Yet Peru can point with pride to a modern engineering achievement that is represented by the highest railway in the world, which crosses her lofty mountains.

Nature has been lavish in Latin America. The southern continent holds the Amazon, which has the largest volume of all rivers and is navigable for two thousand miles by ocean-

going steamers. The most imposing mountain range in the world is the Andes, unsurpassed in its grandeur, its huge peaks covered with the eternal snows, and its many volcanoes glowing with their blankets of living coals. Ecuador has 246 varieties of hummingbirds, and Brazil 1,500 varieties of orchids. The highest body of water in the world is Lake Titicaca in inland Peru, twelve thousand feet above sea level.

Latin America can provide some excellent examples of international cooperation and good will. In 1898 it looked as if Argentina and Chile would go to war over a boundary dispute. The armies had been mobilized and the atmosphere was tense. But President Julio Roca of Argentina and Federico Errázuriz of Chile were men of large moral caliber. Argentina was the better prepared for war and her chances of victory were promising. "Victory in a successful campaign would bring me personal fame," said General Roca. But he thought of the suffering that would ensue, and he proposed that the matter be arbitrated.

This was done, England serving as the arbiter. In 1902 new treaties of arbitration were signed between the two countries, *the first to be signed by modern nations.* They provided for a limitation of armaments and that all subsequent additions were to be made by mutual agreement. This attracted attention throughout the civilized world.

Central and South America and the islands of the Caribbean would probably provide many surprises for the North American. He might be amazed to know that there are Protestants everywhere. Five thousand of them gathered at the opening mass meeting of the Youth Conference held not

long ago in Havana, Cuba. You can find a Protestant church service any day of the week in every South American capital, and the best schools in most of the southern countries are Protestant. Seven different denominations cooperate in the Union Theological Seminary in Buenos Aires. The largest multiple-language broadcasting station on the continent is Protestant.

Guatemala has only one Roman Catholic priest to every 25,000 inhabitants, while the United States has one priest to every 3,700 of the total population.

A minister of education in one of the South American republics sent a communication to a Protestant mission board, offering land and all kinds of help if that board would send missionaries to their large Indian population. As a result, five mission boards secured land and organized under the auspices of the Committee on Cooperation in Latin America a model farm that is performing miracles of grace among the Indians in Ecuador.

In Uruguay there is a farming region the size of Connecticut that is almost entirely Protestant!

When a vacancy occurred in the government medical school of one of the great republics to the south, a stiff competitive examination gave the coveted position of head surgeon to a brilliant young Protestant. He may be seen with his wife and two sons worshiping every Sunday morning in his home church.

Those who are looking to a new world after the horrors of the recent war will find in Latin America many who are akin to them in hope, in fortitude, and in the desire to advance human welfare. Turgenev, the Russian writer, once

said: "Europe I often think of as a large, dimly lighted temple, richly and magnificently decorated, but with the dusk hovering beneath its arched ceilings. America presents itself to my thoughts as a vast, fertile prairie, at first sight somewhat barren but with a glorious dawn breaking on its horizon."

Latin American countries are lands of opportunity. India and China and Japan struggle with the problem of overpopulation. Latin America has just 125,275,000 inhabitants. Brazil, larger than the United States, has only 48,450,000. If all the population of the world were placed in South America, there would be only 2½ persons to an acre. While some areas of Latin America are mountainous and others are desert and some lie in dense and impenetrable jungles, we have faith to believe that with irrigation the desert can be made to flower like a garden and the mountain districts made to yield mineral wealth like Venezuela's ore, which will supply new steel centers in Trenton and Philadelphia.

Latin America affords vivid contrasts. Along the coastline you will find magnificent cities like Rio, Montevideo, Buenos Aires, Santiago, and Lima, into which the wealth and culture of their respective countries have been poured. But a hundred miles from the coast line you will find backward and neglected areas that are just as needy as any region in Africa or Asia. Another contrast that stands out is that which divides the small educated and aristocratic classes from the great mass of underpaid and undernourished working classes. You will find brilliant minds and highly educated persons in the midst of an illiteracy that in some of the northern republics rises as high as 80 per cent.

In all these countries there is a spirit of good will and friendliness toward their big North American brother. But there are also those to whose interest it is to foment ill will toward the United States. In spite of much that has been said of Argentine antipathy to the United States, you will find in Buenos Aires a public school that carries the name of the United States of North America. As you enter the hall you will see a bust of Washington and one of Lincoln, and by the side of the soft blue, white, and blue of the Argentine flag is the red, white, and blue of Old Glory.

"Life in Latin America is not a monument or a tomb filled with ancient relics or bygone splendor," said an American missionary who gave the best years of his life to these southern peoples. "It is a cradle, the cradle of growing youth and abundant power. Here are to be enacted some of the major dramas and greater triumphs of the ages ahead of us. It will make a great deal of difference to the humanity of a thousand years hence what ideals, education, politics, government, and fellowship are to dominate these new and rapidly growing civilizations of the south." [1]

Here are twenty free American nations on two continents. Every consideration of self-interest and neighborhood prudence would suggest that we get together and organize some sort of community improvement association on an all-American scale.

But "how can two walk together unless they agree," at least to go in the same direction? When we come at each other, each intent upon his own ideals, the ideals clash. The final binder is a unity of personal experience, not political

[1] Bishop George A. Miller, of the Methodist Church.

theory. Only those fractions can be added together that have a common denominator. The Protestant missionary enterprise in Latin America is based on the conviction that Christ is the only satisfactory common bond between differing nations and races.

The people of Latin America are Americans. Citizens of the United States have monopolized the term, but it is well to remember that Latin Americans are not Spaniards. They are Americans. For what is the American spirit? It is faith in the future; it is the forward look; it is an earnest desire for freedom, freedom to be the men and women God wants us to be.

But Latin America is not North America. There are profound differences. "Our Latin American relations," says Duncan Aikman, "are not a problem of economic or political or educational adjustments, so much as they are problems of getting us used to the fact that our national individualities are shockingly different." [1] There are clashing tastes, he says, in all things, from business success methods to standards of sexual morals.

The Latin Americans take life more leisurely. They have the reputation of being *mañana* people, who put off till tomorrow the unpleasant things that trouble them today. But perhaps in this they are not so different from their northern neighbors. We do not say "*mañana*," but we do say "let George do it." I once heard a man in the United States say: "I'll let someone else save the country!" And I recently ran across this definition of punctuality in one of our

[1] *The All-American Front*, by Duncan Aikman, p. 11. New York, Doubleday and Co., 1940. Used by permission.

magazines: "Punctuality is the art of guessing correctly how late the other party is going to be."

A Spanish writer some time ago said that if he were a painter and were asked to draw a picture representing the typical Spaniard (or Latin American), he would represent a man leaning up against a lamppost dreaming. Do we ever dream? Do we have time for dreaming in North America? What I fear is that just as you got yourself comfortably draped around a lamppost and raised your eyes to start your dream, you would see a sign: "No parking here," and you would have to move on!

What enormous differences there are in the eating habits of the two Americans! The Latin American never eats with his hat on. Eating is an important function in life. It is a species of sacrament. He takes plenty of time and refuses to sit on a one-legged stool at a lunch counter to do it! Lunchrooms are few and far between in Latin America. A meal to these people is not something to be shoveled down their throats in fifteen or twenty minutes. It is an occasion for relaxation, gaiety, and enjoyment of food well cooked and served with that inimitable flair that the French have taught them.

The people of South America are more conscious of their history than North Americans seem to be of theirs. We strike the Latin Americans as being a most prosaic and materialistic people when they note that we call some of our most important thoroughfares "Main Street" or "Market Street," or when we number them or merely designate them by a letter of the alphabet. There is not a "Main Street" or "Market Street" in all South America. The names of

the streets all have some historical significance, so that the map of every city tells a story of the past.

In spite of these and many other differences between the two Americas, it should not be difficult for the two to understand each other. We have much in common. Latin Americans who visit the United States return with the impression that North Americans are the kindest and most hospitable people in the world. Only when the Latin American's skin is dark or when he reveals Negro or Indian racial characteristics does trouble arise. Occasionally some fine spirit returns to Latin America deeply hurt by the race distinctions and discriminations that victimized him while he traveled in the land of Washington and Lincoln.

To the warmth and kindness of North America the Latin returns a fourfold kindness and gentleness of heart. A North American mother who with her husband had to live in one of the capital cities of Latin America was haunted by the fear of what would happen to her child's health in that foreign city. And sure enough Mikey did get very sick, and his anxious parents then came close to the deep well of compassion that is the Spanish-American heart. The policeman on the beat detoured traffic from the street. In the corner saloon music was silenced. The family had been kind to a chambermaid in the hotel where they first stopped; now the girl kept a daylong vigil before the shrine of the Virgin, praying for the baby's recovery. A great lady of the city knelt in supplication to the same end. Young Mikey lived, and his parents knew that they were no longer among strangers.

CHAPTER TWO

Propaganda for Lampposts

A German Roman Catholic priest tells the following unique story:

In one of the Rhine cities he met a friend, a teacher in one of the public schools. They talked of the religious persecution that had broken out.

Suddenly, lowering his voice, the teacher said with a smile, "Do you know, Father, that I am an advocate of lampposts?"

"How's that?" queried the puzzled priest.

"You see, Father, it's like this. A long time ago I should have been made principal of a school, because of my age and years of service. But I'll never get there. No matter. I have a great deal to do. I am kept very busy as a lamppost representative. I say to my intimate and confidential friends: 'We must be, in this Third Reich, like lampposts.' And when they look at me open-mouthed and wonder what I mean, I explain: 'There are not many lampposts in the streets. Every sixty feet or so, a post with a light. Furthermore, they are dumb; they cannot talk. And they are

stubborn; they do not move. But as soon as night descends every one realizes the importance of those lampposts.' Here in Germany, Father, we Catholics are the lampposts. We are not very many. We are a minority and we are not allowed to talk. . . . They say we are stubborn. . . . They have to go around us. . . . But when the sun sets on our Fatherland and night comes—and a terribly dark night it will be—then they will exclaim: 'Look, the Catholics are like the lights on a dark street.' "

There are "lampposts" in Latin America. Some are Roman Catholic—liberal, spiritual, and saintly. There are also Protestant "lampposts." They are few and far between, comparatively speaking. They are a minority, and their light is not often seen in government offices or legislative halls where favors and protection are sought. It has been said that they are an obstacle to the Good Neighbor Policy and a menace to national unity. But they are stubborn. They won't quit. They just stay there and continue to shine to the best of their ability.

Let us look at some of these modest Christian beacons in Latin America.

WILLIAM MORRIS

Nearly fifty years ago a young Englishman landed in Buenos Aires. On his first Sunday he attended the First Methodist Church. One of the hymns sung happened to be his mother's favorite. The service led to a spiritual awakening.

My father, at that time a young man of twenty-six, was Sunday school superintendent, and a warm friendship sprang

up between him and the young Englishman. The latter felt drawn to Christian work and he became interested in the needy dock section of the city, La Boca. Finding a family in need, he secured clothing and food for them from my mother.

Thus William Morris began his great social work in Buenos Aires. He founded the Boca Mission under the auspices of the Methodist Church. Later the problem of neglected childhood gripped his sensitive nature and he started establishing Christian schools for boys and girls who had to be clothed and shod before they could attend. *Las escuelas evangélicas* (the evangelical schools) became famous. When Mr. Morris died about ten years ago there were six schools with over 7,000 boys and girls, a manual training school, and an orphanage with 325 little children. It is estimated that 200,000 children have gone through these schools. The support for this vast work was all raised locally.

One of the leading movie producers of Argentina has made a film telling the story of Morris' great work. It is called by the title of Mr. Morris' favorite hymn, which he taught to the thousands of children who attended his schools, "When the Roll Is Called Up Yonder." This and other hymns are sung by the children in the film. *La Prensa*, one of the leading dailies of Buenos Aires, declares it the best film ever made in Argentina. It is significant that it should be the story of a Protestant missionary.

WILLIAM E. REED

On January 26, 1946, William E. Reed passed away in Guayaquil, Ecuador, at the age of seventy-nine. He had given his whole life to the country of his adoption. For

forty-nine years he lived there, more widely loved and respected than any foreigner in the history of Ecuador. There his wife and two sons are buried, and there two of his remaining four sons continue his name and his witness to the gospel.

Mr. Reed's funeral was a great demonstration of affection and esteem on the part of thousands of people of all ranks and classes. Many prominent people who are strong Roman Catholics and who have never been in a Protestant church were present. The day after the funeral a priest who is a teacher in a Roman Catholic school called on Mr. Reed's son to express his condolences. He mentioned that he came not only in his own name but as a representative of the school. In the early years, this veteran missionary had been stoned, insulted, refused food and lodging as the worst enemy of man, and in general opposed by the same group of people.

Telegrams were received from the head of the Communist Party in Ecuador, expressing his regrets. The organizations that passed formal resolutions, many of which were published in the papers, included a labor union, the Chamber of Industries, the Sports Federation, the Ecuadorian Red Cross, and the Vicente Rocafuerte College.

In the early days when Ecuador was in the grip of a clerical-military government, which had suppressed all constitutional liberties, William E. Reed would hold open-air religious meetings. As a matter of principle, he refused to get the special police permit that was required. He believed that the constitution of Ecuador, guaranteeing freedom of speech, was sufficient authorization. When a police officer would appear to interrupt the meeting and demand Mr. Reed's

permit, the missionary would take a copy of the constitution out of his pocket and, pointing to it, say:

"Here is my authorization."

"Oh, that's not what I mean," the officer would explain. "I want to see the permit from the Chief of Police."

"The Chief of Police," Reed would answer, "takes his orders from this book." And he would go on with his meeting.

This is the story of a man who, more than a lamppost, was a veritable lighthouse!

LEPROSY WORK

Leprosy is rife in Paraguay, and the only people who are doing very much about it are the missionaries of the Christian Church (the Disciples' Mission). The United States Health Service has now become interested, and they are building a hospital in the leper colony that was founded, with the authorization of the Paraguayan government, by the Protestants. The Health Service has also built a home where the healthy children of lepers can be taken care of. It is estimated that there are at least 2,000 lepers at large in Asunción, the capital. The missionary who is collaborating with these representatives of the United States Government has interested some American agricultural experts who are now organizing all farm work in the leper colony so as to make it self-subsistent.

In northern Paraguay, where leprosy is at its worst, there is a young Paraguayan doctor who was trained and prepared in the Protestant Colegio Internacional, and who is now carrying out one of the finest examples of leper service. After

coming to the United States for special training, he has organized a leper clinic with six doctors and twelve nurses. They surveyed that region of Paraguay and have prepared a fairly complete census of leprosy, tuberculosis, and syphilis cases. The head of the American Health Service says that in all Latin America there is no finer organization. That Paraguayan doctor caught the spirit of Christian service during his student years in Colegio Internacional, the great mission school established by the Disciples in Asunción. He and his colleagues and nurses are lampposts in a very dark region.

FRIENDSHIP

In the distant rural region of Tlaxcala, so the Mexican magazine *Tiempo* reports, Roman Catholics and Protestants live together in the greatest harmony, their respective church buildings just a block apart. The Mexican Government Cultural Mission that is developing that country region has encouraged these cordial relations. Protestants and Roman Catholics got together and built the town schoolhouse. Their children play together and study together in spite of credal differences.

Fanaticism in Latin America is beginning to encounter the frequent refusal of the people to follow the intolerant example of their priests. Where the hierarchy does not interfere, Protestants and Roman Catholics very frequently cooperate in social service in a friendly way. The Mexico City Y.M.C.A. has a most interesting rural settlement project through which their members may express in a practical way their desire to serve. In the neighboring village of Tepoztlan a special mass was held in the Roman Catholic

church in recognition of the doctors and nurses of this settlement whose untiring dedication saved many lives in a recent epidemic. A Catholic mass on behalf of "heretics"! A very stately lamppost with a brilliant light!

Friendly cooperation is not always easy. Difficulties crop up, as the following story reveals: The Mayor of a certain town in Mexico, which we shall leave unnamed, made an appeal for funds in support of a community project. The local Roman Catholic priest proposed to a group of Protestant young people that the two religious groups work together in raising their share of the money. The Protestants were delighted at this expression of friendliness on the part of the priest. But later, to their dismay, they discovered that their Roman Catholic associates were proposing a fair, with dances, lottery, raffles, and the sale of liquor. Realizing that these methods of raising money were frowned upon by their church, the perplexed young Protestants went to their pastor for advice.

"Go ahead and put on your own entertainment," was his answer, "and let us raise as much money as possible."

This they did, and so successfully that they were soon able to place a considerable sum of money in the hands of the Mayor. "To date," added the local lawyer who told me the story, "this is all the money the Mayor has received!"

A Methodist bishop, superintending the work of his church in Chile, tells of the death of a splendid American woman missionary who had gone out as a teacher to that country. She lay very ill in the British hospital, and when they bent over her to hear her whispered words, she said, "Tell Bishop Oldham to ask my people to send my sister

Florence to take my place." Florence is now teaching in South America and has taken her sister's place. This is Christian. This is being a light.

A recent number of *Orden Cristiano*, Roman Catholic liberal magazine of Buenos Aires, published the letter of a priest protesting against violent attacks by young Roman Catholic members of Catholic Action against Protestants. "Protestants have feelings," he says, "and God has given them souls that are sensitive, besides a certain number of Christian ideas. They have lost part of the treasure of revelation, but they have kept some of it. I shall never forget the respectful attention I received from two young Protestant propagandists. In a certain city of Argentina I boarded a streetcar on the wrong side of the platform where the door was closed. These two young men, who carried, as they characteristically do, their Bibles, came spontaneously to my assistance, opening the door and allowing me to enter the already moving car. They even greeted me cordially."

More lampposts!

TRIUMPHANT SINGING

We had buried the remains of an American missionary who had served forty-six years in South America, most of the time in Argentina. We had gathered around the open grave, and, as is the custom among South American Protestants, many hymns had been sung, hymns of victory and joy and confidence. As I walked out of the cemetery a brilliant young Argentine lawyer, who had been a personal friend of the deceased missionary, overtook me. I saw that he was deeply moved. As soon as he could control his voice, he said: "I

didn't know there was a religion that helped you sing in the presence of death. Won't you come to my office tomorrow and tell me about it?"

A lamppost shining on the edge of a grave!

Protestantism is singing her way over the mountains, up the valleys, and through the jungles of South America. The first convent to be built on the North American continent was erected by the Franciscans on the place where Montezuma had his zoological gardens in what is now Number 5 Gante Street, Mexico City. When the reform laws were put into effect in 1859, separating church and state, this property was sold at public auction. It was used for a while as a theater. At one period the National Legislature met here, as their palace had burned down. Later the building was rented to a circus, but neither the theater nor the circus was successful. In 1873 the Protestants purchased this property, which to this day is one of their downtown churches. The old patio, roofed, serves as an auditorium.

In their cells surrounding this patio in the old days, the Franciscan monks prayed for the coming of the kingdom of God. And their prayers are being answered! St. Francis was God's merryman. The hundreds of Mexicans who worship every week in the old patio sing joyfully in Gante Church. Some are poor and simple. They have found a religion that makes them sing in spite of hardship.

MARTYRS

Protestants in Latin America do not care to talk much about the persecution and even martyrdom to which they are subjected in nearly all the countries of Latin America. Mar-

trydom, after all, is usually a safe indication that the martyr is in the apostolic succession. Here is just one case of brutal treatment. Hundreds of others could be recounted. Let *The Christian Century*[1] correspondent tell the story.

In San Andres Timilpan, a village in the state of Mexico, the corpse of a Protestant child was recently dug up by a Catholic mob two days after burial and thrown away. The incident occurred after the local priest, Arnulfo Hurtado, had preached a sermon in which he declared that a Protestant child was unworthy of interment in the cemetery and should have been thrown into the river instead. He sternly rebuked Catholics for having permitted the burial of a "heretic" in a sacred place. The mob did not wait to think, and the corpse of little Catalina Rafael was disposed of in some way that has not yet been discovered by the family.

The child's father could not resist the armed mob, and had to watch the whole proceedings from his house across the street from the cemetery. The next day, when he went to the village Mayor to enter his complaint, a new mob threatened to lynch him for refusing to give up his case. While he was in the office, part of the mob went "hunting for Protestants." They stoned Taide Jiménez, then dragged her naked through the streets. Mrs. Nicolasa Martinez was brutally beaten, and other Protestant men, women, and children were abused. Those who could not escape were rounded up, wounded and bleeding, and herded into the Catholic church, where Father Hurtado was waiting for them, a crucifix in his hands. Under threats and blows the Protestants were urged to kiss the crucifix, repeat Catholic prayers, and promise to come to mass in the future—thus giving up their new faith.

Sometimes a lamppost gets out of order and it gives no light.

[1] Reprinted by permission of *The Christian Century* from the issue of September 19, 1945.

AN ORDER FOR MORE LAMPS

Are Protestants wanted in Latin America? Here is a letter from the Minister of Education of Peru that answers that question. It was received in April, 1944, by one of the mission boards that has work in Peru and may be regarded as indicating a growing appreciation of Evangelical work by authorities in the southern countries. It reads as follows:

It is my pleasure to write to you with the purpose of learning if the organization of which you are a part would be disposed to cooperate in the development of technical education in Peru, and, if so, under what conditions this cooperation could be secured. We are very much interested in having schools in which, along with elementary instruction, will be given instruction in those subjects more closely related to the development of the economy of the country; we need workers well prepared in agriculture, stock raising, and city industries.

As you probably know, a great part of the indigenous Peruvian population remains in a state of cultural backwardness, living a rudimentary existence practically on the margin of modern Peruvian society. It is an ideal of mine to incorporate these people within the rhythm of national life. We need schools to welcome them with affection where they may learn to read, to speak Spanish, and to cultivate the ground by better methods and with more fruitful results. The government has established some schools with this objective; but it is desirable that special schools be in a position to lend their collaboration. In this your schools can play an important part.[1]

An order for more lampposts and lights!

[1] *In Him We Move*, Report of the Executive Secretary of the Division of Foreign Missions of The Methodist Church, 1944. Used by permission.

LIGHT FROM SCRIPTURE

Benito Juárez was the leader in the great struggle that in the 1870's brought in what liberal and democratic Mexicans call the Reform. Two of his soldiers, Alejo Hernandez and Sóstenes Juárez, became the first Mexican Protestant preachers. They had been taken prisoners of the French Army fighting to keep Maximilian and the Roman hierarchy in power. Hernandez escaped from prison and crossed the American border. Here a book, *Evenings with the Romanists*, fell into his hands. This led to his reading of the Bible and his final conversion. Juárez was not able to escape from prison, but one of the French soldiers who guarded him had brought a Bible over from France in his knapsack. Together they read it and Sóstenes Juárez was impressed.

"When I left prison," says Juárez, "I went immediately to Mexico City, carrying with me my precious book. I showed it proudly to my friends and companions. . . . We then organized a reading circle to study the Bible and we decided to meet regularly. Our group was organized and meeting when the first American missionaries came to Mexico. When we learned that they also were interested in studying the Bible and spreading its knowledge over the country, we joined them and worked together. A number of those who had been meeting with our group became preachers of the gospel."

Only 2,000 copies of the Bible were introduced into Mexico in the 300 years of the Spanish colonial government. In 1945 the Bible Society, with headquarters in Mexico City, reported a sale of 27,425 Bibles, 17,774 New Testaments, and

926,997 Gospels. This does not include copies that were given away.

The attitude of the Roman Catholic Church toward the distribution of the Bible is curious. Pope Benedict XV said: "We would see the sacred books of the Bible in the home of every Christian family, kept as a treasure and diligently read every day, to the end that the faithful might thus learn to live righteously in everything, in harmony with the Divine Will." And yet Father Antonio Brambila declared, in a long article in one of the leading Mexico City papers [1] that the Bible is a "white elephant." He tells the story of a man who once drew an elephant in a lottery.

"At first," says this Catholic priest, "he was quite delighted, but later found that he had quite a problem on his hands; he didn't know what to do with his prize." Elephants belong in circuses or zoological gardens, says this writer. They were not meant to be owned by private individuals. "The Holy Bible is a white elephant," he continues. "I say it reverently. And we could say that the Catholic Church is something like a circus or 'zoo,' and, without affirming or denying that many animals live within her walls—what I do maintain is that the church is an institution equal to the size of the Bible, and is capable of having it and managing it decorously and usefully. But Protestants are private persons and they glory in being private persons. They personally own a Bible and are happy. That is the first stage of their experience. . . . They have not yet realized that the Bible in the hands of private individuals who interpret it as they please and without the guidance of

[1] *El Universal*, Mexico City, September 9, 1944.

teaching and a divinely helped institution, is, literally, a white elephant." And he concludes by saying that the intelligent Roman Catholic to whom a Protestant gives a Bible realizes that he has been given a white elephant. There are some gifts that leave the recipient poorer; there are ways of giving that are nothing but ways of taking away.

This sounds very clever; but today the best thought in the Roman Catholic Church is against any such flippant attitude toward the Bible, and in many countries there is a strongly organized movement within Roman Catholic groups encouraging the circulation of the Scriptures. A great Spanish churchman and translator of the Bible, Bishop Sció of San Miguel, once said: "The depth and height of the Scriptures should not serve as a motive for keeping us from studying them, but should be an incentive that leads us to apply ourselves with greater zeal to discovering this hidden treasure and converting it into a benefit for our souls. And all the more, since we know that mysteries that usually hide themselves from the learned and proud, reveal themselves to the unlearned and humble."

A carpenter who was at work in the Protestant bookstore in Mexico City listened while some phonograph records with hymns and portions of the Gospels were being played for a prospective purchaser. The manager of the store says that a year later the carpenter returned and asked for some of the religious records. "I heard them a year ago, but at that time I had no phonograph. I have just bought one and I want some of those records."

"Do you want those that have hymns and music?" he was asked.

"No," was his immediate answer. "I want those that have the words of our Lord."

The words of the great Teacher of Galilee are still a closed book to the majority of Latin Americans.

Some time ago a little girl from the sixth grade wrote a letter to the *Washington Post* and asked information on the following matters: How the world started, how the world changed, how the world actually is now, our relationship to the world, how we can best leave this world for the others who follow us.

The *Post's* answer in its first edition was very brief. The editor said: "We can answer just one point, 'How is the world now?' The answer is, 'Terrible.'" But after consideration, the editor apparently repented and in the second edition he said: "All the answers are in the Bible, particularly in the story of Jesus. We do know one thing: the world is a beautiful place."

CHAPTER THREE

Discovery and Colonization

When on the morning of October 12, 1492, the lookout at the masthead of one of Columbus' caravels cried out: "Land, ho!" a great, new page in the history of the world was being written and a new world born.

"Columbus must have brought plenty of corned beef with him when he came to America," was the quaint remark of an old German lady to me. True, for in those pre-refrigeration days the only way to preserve meat was to smoke or salt it down.

But Columbus brought or was instrumental in eventually bringing to this new world many things other than the European way of preserving or cooking foods. He brought Spain to the new world, and that was fraught with tremendous consequences. He brought some elements of European culture, but also conquest, subjection, and enslavement for the Indian population. He brought better tools and implements for agriculture and industry. But he was followed later by the Inquisition, whose primary function was the suppression of

heresy but whose instruments of torture and sinister power to ruin crushed the minds as well as the bodies of those it controlled.

Columbus brought specimens of all cereals, fruits, vegetables, and domestic animals. But many diseases unknown to the primitive peoples of the new world came in also. He brought exploitation, graft, and taxation to America. The colonies were used for the benefit of the ruling Spanish monarchs and their friends, who were always eager for profits and jealous of their prerogatives. It was not long before the *alcabala*, or sales tax, long customary in Spain, was introduced into the colonies. It amounted to about 2 per cent. (Is there anything new under the sun?)

Columbus' discovery opened the door for the advent into the new world of hordes of insatiable adventurers whose lust for booty inspired the daring and heroic exploits of the conquest. It was not the search for freedom of the spirit nor the dream of a home with wife and family and a few acres that led them to face the dangers of jungle and mountain pass. It was the craving for gold and adventure that impelled them to attempt the impossible.

But above all, Columbus brought what immediately became a highly important institution in the life of the colonies: he brought a church, but a church of the middle ages. A passionate zeal for the conversion of the Indians characterized many of her priests. But she yielded too much to the sword.

For every priest, there were hundreds of soldiers. The cross and the sword advanced together. If the Indian refused to be converted, he fell to the sword. There is a

significant command contained in the papal bull sent by Pope Clement VII to Charles V of Spain: "You will compel, and with all zeal cause the barbarous nations to come to the knowledge of God, Maker and Founder of all things, not only by edicts and admonitions, but also by force of arms, if needful, in order that their souls may partake of the heavenly kingdom." It was a case of salvation or else! Drastic methods in the evangelization of the Indians were thus employed on excellent authority.

UNDERSTANDING LATIN AMERICA

Understanding Latin America is very much a problem in historical interpretation, and a brief look at the mother countries, Spain and Portugal, is necessary in order to understand their offspring, the countries of Central and South America. Spain was the more potent influence in the new world. Portugal continued to be more interested in her African colonies and African coastwise routes to India. So we shall concentrate on Spain and turn to Portugal later.

When the exciting word reached Europe that one Cristóbal Colón had reached India (as everyone thought), the region of gold and spices, by sailing westward over the ocean, that continent was already experiencing a great intellectual awakening. The Crusaders, in their effort to rescue the Holy Sepulcher in Jerusalem from the Turks, broke the fetters of Europe's provincialism and did away with the barriers that had isolated Christendom from the East. The effect of the Crusades was to accustom Europeans to travel far from home, stimulating their curiosity and putting them in touch with the learning and luxuries of the East.

Marvelous tales were being told. Men's imagination was kindled and their daring curiosity sent them in search of new lands. It was mainly this surge of new life and this eagerness to learn more about the wonders of the world that impelled bold navigators to face the terror of unknown seas and finally reach the shores of America.

The sixteenth century was a period of great awakening and discovery. God's tides were rising. In that century Copernicus discovered the new heavens and the new astronomy. Luther uncovered for humanity the pristine sources of the Christian gospel. Earlier Gutenberg had invented a printing press through which the story of these great new discoveries could be told. It was as if the Guiding Intelligence of the universe had said: "Let there be a new and greater world to respond to the new heavens, the new-old gospel, and the new learning," for Christopher Columbus' discoveries in the fifteenth century seemed to have anticipated the need for expansion.

And what was Spain like? Territorial unity was finally achieved under Ferdinand and Isabella, sovereigns of extraordinary ability. They founded an absolute monarchy that continued for several centuries. Of conditions in 1513, an Italian observer says:

> The country is very poor, not from natural resources but from the laziness of the people. They are proud and think that no other nation compares with theirs. . . . They dislike foreigners. . . . They are more warlike, perhaps, than any other Christian nation . . . they make a great point of honor, and prefer to die rather than submit to shame. . . . All Spaniards look down on trade and put on airs as hidalgos and prefer to be soldiers or high-

waymen than to engage in trade or any other such occupation . . . they are fond of show; they wear fine clothes abroad . . . but at home, in the house, they live in a beggarly fashion hard to believe. . . . In outward appearance they are very religious, but not so really. They are very ceremonious, full of fine words . . . but their fair words are not to be taken literally. . . .[1]

THE MOLD OF CONQUEST

The bearing of all this on our study of Latin America lies in the fact that as Spain colonized the new world, she perpetuated there an exact reproduction of her way of life, her institutions, her form of government, and her religion.

It was a fanatical and intolerant religion that shaped the national characteristics of the Spanish people and made them bigoted even in their political thought and attitudes. Spain was a peninsula surrounded on all sides by enemies. Its people had to fight the Phoenicians, Greeks, Carthaginians, Romans, Goths, Moors, and British. The constant struggle could only be maintained by the cult of valor. The haughty Spaniard fairly exuded ferocity, belligerency, and aggressiveness.

These characteristics were carried over into the life of Hispanic America, together with a military tradition that has created in nearly all Latin American countries a military caste that is their bane and burden. These new countries whose national resources are scanty have had to give priority to the military establishment rather than to the education and uplift of the masses.

Thus the sword and the cross were welded in a sinister

[1] *Historical Evolution of Hispanic America*, by J. Fred Rippy, p. 41. New York, Appleton-Century-Crofts, Inc., 1947. Used by permission.

partnership. In reality, the conquest and settlement of the new lands became, for Spain, a religious crusade. It was the "last of the crusades," and knights and monks took part in it. The soldier and the priest had been linked to each other during the eight hundred years of fighting against the Moors. "There was a monk in every helmet and a knight in every cowl," says Dr. John A. Mackay.[1] Both of these found their way to the Spanish colonies. All through their history the tramp of soldiers can be heard, and in every scene the stultifying influence of political clericalism will be felt. The life of Hispanic America was set in the mold of conquest and dominion.

It has been said that Latin America was the victim of a bad start. True. The Pilgrims and the Puritans who left England in the seventeenth century were impelled by a religious motive. They sought a land where they could enjoy liberty of conscience and of speech. They brought their wives and children with them. In the museum at Plymouth where the Pilgrims first landed may be seen a cradle and a Bible that came over in the *Mayflower*, symbols representing family life and religious convictions.

They faced the rigors of northern winters and inhospitable shores, and established a commonwealth whose foundation stones were the teachings of Jesus. They were the lineal descendents of those tough nobles who wrested the Magna Carta from King John. They were heirs of the expansion of the human spirit that England experienced in the time of Elizabeth. They organized the town meeting. By the side

[1] *The Other Spanish Christ*, by John A. MacKay. New York, The Macmillan Co., 1933.

of the chapel they built a schoolhouse where they bred great men and women. In this they were true Protestants, for it was Luther who on the continent of Europe established the first free public school whose doors were open to poor and rich alike. It was a good beginning.

The discovery and colonization of Latin America, as you have seen, presents a darker picture. The freebooters and adventurers who came to the southern continent left their women in Spain and Portugal. They professed loyalty to a church whose showy ritual had weakened the ethical demands of Christianity; they could practice their cruelties and immoralities and still be considered orthodox. The lust for gold overcame the nobler influences; the avarice of the *conquistador* neutralized the zeal of many consecrated priests. They brought feudalism with them and the taskmaster's scourge for the enslaved Indian. It was a start that has handicapped Latin America to this day.

When Columbus suddenly turned from a straight westerly course to a southwesterly one, did Providence have anything to do with it? Some say that he saw a flock of land birds and followed them in hope of finding land. One thing is certain: if Columbus had not turned southwest, he would have landed in the neighborhood of North and South Carolina, and in all human probability would have given Spain prior claim over North America. Romanism would inevitably have been established. History took another turn, and it was the Pilgrims, the Quakers, the Huguenots, and the Dutch who made and molded Protestant America.

Why have the people who settled in the north outstripped the peoples of the south? Why are they richer; why are

their governments more stable; why have they reached a position of world influence and power unknown to their southern neighbors? Physical factors, no doubt, have played their part. Tropical jungles, knifelike mountain ranges, swift-flowing rivers, and hordes of enemy Indians have handicapped progress in Latin America. North America has had the advantage of a temperate zone climate, great prairies awaiting the plow, an incredibly rich soil, and a rich variety of mineral wealth. But there are other factors, the intangibles, that can develop a high culture even in poor surroundings.

Let a Frenchman answer these questions. Nearly a hundred years ago De Tocqueville visited the United States and spent much time trying to answer the question: Why was democracy having such a hard time of it in France, and why was it "working" in the United States? He gave his answer in a book he published, *Democracy in America*. He singled out as the prime factor in this country's happy development the existence of a strong common moral tradition within whose framework family life, business relations, and government policies were shaped. There was a common moral yardstick with which to measure what was good and what was bad. The people of America, this author believed, recognized the fact that they were bound by unshakable moral principles, that they lived in a moral universe. This is tantamount to saying that America had a religious faith.

We would add that the history of the United States cannot be understood unless we take into account the religious principles upon which this country was founded. Everything for which democracy stands is based on religious faith.

THREE CENTURIES OF SPANISH COLONIAL AUTOCRACY

The newly discovered world was divided by the Pope between Spain and Portugal. The latter received what is now Brazil; hence to this day the language of that country is Portuguese. The rest of the New World was given not to Spain but to the King of Spain as his personal property.

It is important to remember this. In 1508 Pope Julius II granted to the sovereigns of Spain the *patronato*, or royal patronage, which virtually allowed them the exercise of the papal prerogatives in the Spanish dominions. By this grant it devolved upon the kings of Spain to exercise the powers and fulfill the duties that the Pope exercised in Italy and many other parts of Christendom.

One-ninth of the tithes were to go to the royal treasury, together with the money collected by the sale of indulgences. The king was given the right to nominate high church officials, to grant and revoke licenses of missionaries of the New World, and to issue ordinances for the erection of ecclesiastical buildings. No papal bulls nor messages were to be circulated in America without the consent of the sovereigns of Spain.[1] The Spanish monarchs, besides being the political heads of the empire, became the highest ecclesiastical authority.

To this day a number of South American countries exercise the right of nominating bishops and archbishops or of approving their appointment by the Vatican. They claim that

[1] *Spain in America*, by E. G. Bourne, pp. 302–3. New York and London, Harper and Brothers, 1904.

this right, granted the sovereigns of Spain, was transferred to them automatically when they won their independence from the mother country. The Vatican has tried on different occasions to end this limitation to its authority on the field; frequent tensions have resulted and, on occasions, relations with the Vatican have been cut off. This is one of the penalties a church pays for its too-close dependence on national governments.

Each community established in mountain, valley, prairie, or coastal inlet was very largely locked away from the rest of the world. It was easier to go from Buenos Aires to Lima via Spain than to sail two thousand miles up river and then cross the gigantic Bolivian Andes, which at that point are three hundred miles wide.

Latin Americans settled down to an imitative life: acting like Spaniards, following the social routine of Spaniards, and observing Spanish conventions. The isolated communities, hemmed in by mountain ranges, pressed on all sides by mysterious jungles, and surrounded by millions of enslaved Indians, were bound to Spain for help and protection in their isolated helplessness. Thus there developed a regionalism that has made life and politics in Latin America what they are today. In the United States the Indian population was scarce in numbers. In Latin America the colonists had to face perpetually the problem of controlling vast Indian populations. Racial mixture was rapid. The intermarriage of white men and Indian women resulted in a large mestizo, or half-breed population. These mestizos usually tried to be more Spanish than the Spaniards. They tried to forget the "servile" race of their mothers by heightening their arro-

gance and being exceptionally punctilious about the niceties of Spanish manners.

Then came the creoles. These were the pure white Spanish children born in the colonies. They, like the mestizos, were considered inferior to the officials who had come from Spain. All the best jobs went to Spaniards from overseas. The colonists were constantly suffering discrimination. The court favorites sent by Spain to the colonies considered it their prime duty to train the provincials in the refinements of Spanish living. Snobbery flourished in the colonies, and the tensions and hatreds that grew up between Indians, mestizos, creoles, and Spaniards from the old country were intense and bitter. It was a heritage that was to make democracy very difficult to establish after independence. It was a condition that was to perpetuate in Latin America the arrogance of the Spanish conquistador and the fanaticism of the Spanish cleric.

Spain's highly original plan was to absorb the native Indians into the body politic and so create a new race. The primitive and mixed races in Hispanic America, as in Brazil, were allowed to survive and were incorporated into the community life. The result was a lack of homogeneity in race, culture, and ideals.

There was no community of outlook or interests. Armies became increasingly important for the preservation of order. The church cherished uniformity. It sedulously kept out all liberal books and did not encourage discussion. In its zeal for orthodoxy, the church developed a "gestapo," the Inquisition. The church became a policeman. The ordinances, rites, and ceremonies of the church were looked upon, very

largely, as welcome distractions in a life desperately monotonous. Religion as a dynamic or inspiration toward a fuller life and richer culture was scarcely known.

Another Spanish institution that has set the pattern of culture in Latin America and that has proved an obstacle to progress, was the system of *encomiendas*. In Europe, during the Middle Ages, free peasants and small landowners "commended" themselves to a powerful noble in the community and rendered him certain services in return for protection. In the colonies, the best farming lands were usually parcelled out among the Spanish overlords, under the *encomienda* system, and the unfortunate natives who occupied the land remained on the soil in a situation bordering on serfdom.

Thus was set a pattern of landholding and agricultural development that has endured to the present, and that has become the basis of the present great landed estates or *haciendas*. Land monopoly in the hands of a small minority has stratified society into two classes. Landowners usually constitute the powerful oligarchy that rules the Latin American countries. This has created a "master and servant" psychology. Possession of ability, attainment in education, achievement in any line, even acquisition of wealth means less than being born into a circle that monopolizes the land resources of the nation. There are republics based on the equality of man, yet with a blue-blooded aristocracy and a servile class as distinctively separated as those in any of the monarchies of the Old World.

These are some of the influences that keep Latin America in unhappy turmoil. Every now and then these tensions

boil up to the surface and there is violence and bloodshed. We should not joke about South American revolutions. In most cases they are the angry outbreaks of peasants who have no other language or way in which to express their longing for justice and decency, for land and food.

CHAPTER FOUR

The Struggle for Independence

The emancipation of the countries of Central and South America from the dominion of Spain a little over a century ago was one of the epoch-making events in modern history. It opened a vast area, hitherto closed, to trade and immigration, and added emphasis to the fact that the center stage for the historical dramas of the future had moved from the Mediterranean to the Americas.

THE FIGHT FOR FREEDOM

The fight for independence in Latin America was waged over an area far greater than that affected by the war of North American independence. The number of people involved was very much greater; the contest was bloodier, being conducted with Spanish ferocity and leaving in its wake a condition of fearful devastation; and the war lasted twice as long—fifteen years. France and Spain both helped the English colonies in North America in their struggle for independence. No one came to the help of the Spanish-

Americans. The people who remained loyal to Spain were numerous; many among the humbler classes were indifferent, and, if they fought, did so now on one side and then on the other.

It was a daring experiment to aim at democracy while 90 per cent of the total population were illiterate.

On the side of Spain also was the hierarchy of the Roman Church. The large property holdings that the church had accumulated in Latin America made it a major disturbing economic factor and left a heritage of problems for the new republican governments to struggle with. The church had become a problem in early colonial days. In 1644 the city government of Mexico sent a petition to the Spanish King complaining that the clergy had become too numerous and were growing economically and socially harmful. They implored the King to check the founding of new religious orders because it was claimed that the church owned half the property. They asked also that no more priests be ordained, as there were already six thousand of them unemployed.[1]

During the early struggle for independence "the Roman Catholic Church became the most bitter and persistent of all issues. Allying itself with the politicians of the old regime, it became the political enemy of the reformers." [2] In Protestant terminology "the religious question" is the problem of a man's personal relation to religion. Among Latins,

[1] *A History of Latin America*, by David R. Moore, p. 151. New York, Prentice-Hall, 1942.

[2] *Historical Evolution of Hispanic America*, by J. Fred Rippy, p. 179. New York, Appleton-Century-Crofts, Inc., 1947. Used by permission.

however, it has a different connotation. With them, *la cuestión religiosa* is the problem of the relation of the church to the state. It is the problem created by a church that claims temporal prerogatives and aspires to political privilege.

In North America the thirteen colonies, after securing their independence, later achieved unity. In the south the Hispanic-American peoples broke up into numerous turbulent countries. Geography had much to do with this disrupting tendency. Mountain ranges, immense rivers, and vast distances separated the several centers of population. The bitter fight against Spain had developed a large number of military leaders, each ambitious to rule and dominate and unwilling to reconcile himself to the obscurity of private life under civilian rule.

Fifteen years of the wars of independence had fastened the yoke of militarism on the people. Political inexperience unfitted the newly freed nations for self-government. The stabilizing influence of the middle class was lacking. Comparatively few were educated, and few had been trained to think for themselves. A paternalistic colonial government had not allowed men to have any initiative in public affairs. People were habituated to some form of control. In religious affairs the priest was the warder and guardian of their thinking; in civil and political matters they had been taught absolute obedience to the authority of the king. The peoples of Latin America have had to serve a long and painful apprenticeship in the art of self-government. But through turbulent decades they have persisted, and the lesson is being learned.

IDEALS OF LIBERTY

About the year 1800 new and explosive ideas began to enter the servile and repressed Spanish colonies. Ideals of liberty, the natural rights of man, the dignity of the common man, equality before the law, and popular sovereignty, these ideas influenced only the small group who could read. But there are great names on the roll of leaders who formed that elite: Miranda, Bolívar, San Martín, Sucre, O'Higgins, Moreno, Belgrano, and others.

The American and French Revolutions had a profound effect on the educated leaders of Spanish colonial thought. Bolívar, the prime figure in the fight for independence, was educated under the influence of French and British ideas of freedom. Mariano Moreno, the great revolutionary leader, brought the influence of Rousseau's teaching to Argentina. Miranda, the inspirer of Bolívar, had served in the French revolutionary army. San Martín spent some time in England. Printing presses that were smuggled into the colonies helped produce books with the new revolutionary ideas. Antonio Nariño, a native of Bogotá, made a Spanish translation of the "Declaration of the Rights of Man," and printed it on his own press.

SEEDS OF DISCONTENT

The practice of reserving all the best public offices for those who came from Spain was a vital motive in the struggle for independence from the old country. The colonials, or creoles, smarted under this ineligibility to office; it was a tangible proof of their inferiority. When at the end of the

colonial period the republics had achieved their independence, many sought to satisfy their starved ambitions in a wild scramble for office. To this day that lust for office colors much of Latin American life. The general professions —law, medicine, teaching—are overcrowded with those who still accept the Spanish colonial ideas of what it means to be a "superior" person. And if the "genteel" professions are not available, then a government job is the longed-for haven of many dreams.

It all adds up to a perpetuation of the arrogant snobbery of the colonial period. It is the Italian, German, Scotch, Irish, and French immigrants who are teaching Latin America that a man can be a farmer or a mechanic, he can mow his own lawn and help his wife with the dishes, and still be a gentleman!

Another contributing factor to the discontent among the colonists, one that finally led to the struggle for independence, was the Spanish colonial monopolistic system. Spain subjected her colonies to a closed economic system. They were not allowed to trade except with the mother country. Only one foreign ship a year was allowed to trade with the New World colonies. The wealth of the Indies was becoming the envy of Europe, but Spain tried hard to keep those resources for herself. Her enemies exhausted her by plundering her fleets and by introducing by contraband the products that the colonials longed for.

These conditions contributed powerfully to discontent among the creole class and encouraged dreams of greater freedom. At first there was little thought of complete emancipation from Spain. But events in Europe precipi-

tated a crisis. Napoleon invaded Spain and set his brother on the throne of Spain (1808). The colonies refused to subordinate themselves to Napoleon's agents.

Once the creoles had taken the reins of local government into their hands, they were loath to hand them back to their autocratic Spanish masters. And so, what began as an assertion of freedom from French control ended as a war of independence from Spain. In 1810 "the United Provinces of the South" (Argentina) declared their independence. Similar movements sprang up in Uruguay, Paraguay, Venezuela, and Chile.

BRAZIL

Brazil escaped the convulsions that shook her neighbors. "Much of the internal peace of Brazil," says Schurz,[1] "was due to the relative mildness of the Portuguese character, which was naturally averse to sanguinary and extreme measures and disposed to believe in the efficacy of time and conciliation for the settlement of problems . . . and without resort to definite action Brazilians have often talked themselves through what was apparently a serious crisis in their affairs."

When Napoleon invaded Spain and Portugal in 1807–8, the Portuguese royal family fled to Brazil. Rio de Janeiro now supplanted Lisbon as the capital of Portugal. The ports of Brazil were thrown open to the trade of the world. New people, new influences, and new ideas entered. The Brazilian colony was then granted the rank of a kingdom, co-equal

[1] *Latin America*, by William Lytle Schurz, p. 135. New York, E. P. Dutton and Co., Inc., copyright 1949. Used by permission.

with Portugal. When later the government returned to Lisbon and tried to reduce Brazil again to the status of a colony, the wise and liberal Regent Dom Pedro declared the independence of Brazil and became emperor. Recognition was finally granted by Portugal in 1825.

TWO LIBERATORS

Two names stand out in the honor roll of the courageous men who dared defy the power of Spain: Bolívar and San Martín, both creoles, born in the colonies. Bolívar was a young Venezuelan aristocrat who threw himself and his fortune into the movement initiated by Miranda in the north. His father died when he was a small child, and his mother when he was fifteen. He was then sent abroad to finish his education. In Madrid he saw the corruption of the court of Charles IV. He married and returned to his vast estates to settle down, but in less than a year an epidemic carried away his wife. After her death he returned to Europe, where he pledged himself to his old friend and tutor, Simón Rodriguez, to devote his life to freeing Venezuela from Spain.

This remarkable man, who at one time freed a thousand of his slaves with the stroke of his pen, who three times refused to be crowned king, and who never accepted a reward nor a pension, was born rich and died poor. For fifteen years he led the fight against Spain. Defeat alternated with victory, but Bolívar would never give up. He was a "passionate warrior," a masterly leader, and the most versatile man of his times. Over snow-covered mountains and through steaming jungles he led his men, thrilling them with his eloquence

and firing them with his soaring imagination. "What can we do?" asked his discouraged lieutenants on one occasion. He answered with one word: "Triumph!"

In the south, José de San Martín, the great Argentine liberator, was preparing an army with which to cross the Andes and help liberate Chile and Peru. He trained his men in Mendoza, where a friar, Luis Beltran, who had had some mechanical training, laying aside his clerical robes, helped cast the cannon that would be needed.

The women of Argentina offered San Martín their jewels. "Diamonds and pearls," they said, "are ill suited to the present critical state of the fatherland, which calls for sacrifices from all its sons. Rather than drag the chains of a new captivity, we offer our jewels on the altar of the fatherland."

When the army was ready, San Martín led it over the Uspallata Pass in the Andes, five thousand feet higher than the Great St. Bernard Pass in the Alps over which Napoleon led his troops. The royalists were defeated in Chile under his leadership and that of Bernardo O'Higgins. To express their gratitude, the Chileans offered San Martín 10,000 ounces of gold, but he returned the gift with the request that it be used to found a public library. He sailed north with his veteran army and proclaimed the independence of Peru in 1821.

A year later Bolívar and San Martín met in Guayaquil. The Argentine leader saw the difficulties that would be in the way of establishing immediately a republican form of government. A few years later he wrote to a friend: "I love the republican government and nobody is more thoroughly one than I am. But my private inclination has not

hindered me from seeing that this kind of government is not possible of realization in America without passing through a fearful period of anarchy."

Bolívar, among others, disagreed sharply with him. So San Martín decided to leave the field to the liberator of the north. That night at the official banquet Bolívar's toast was: "To the two greatest men in South America, General San Martín and myself." San Martín's reply was: "To the speedy conclusion of the war, to the organization of the different republics of the continent, to the health of the liberator of Colombia."

Next day he sailed south. To a friend he wrote: "There is not room in Peru for both Bolívar and myself. . . . Let him enter, that America may triumph." Very soon he left his native country Argentina and voluntarily expatriated himself. "The presence," he declared, "of a fortunate soldier, however disinterested he may be, is dangerous to newly established states."

In Paris he met the banker Aguado who had helped the patriots. "So you are really the famous millionaire Aguado," he said to him. To which the banker responded: "Man, when one cannot be the liberator of half a world, one must be pardoned for being a mere banker." Thirty years later and still in exile, this "saint of the sword" as Ricardo Rojas, the Argentine historian, calls him, died in France. He never saw his native land again.

The liberators desired to establish a true democracy and to promote the economic development of their countries. They urged that immigrants be invited from Europe and they made plans for popular education. But these purposes

were very largely defeated by the land-owning class, who opposed every change that seemed to threaten their rule. The wars of independence, therefore, became a mere transfer of authority from the Spanish crown to the large landowners (the *hacendados*).

The achievement of independence, then, did not produce great social changes or improvements. For a long time, the structure of colonial society that was inherited from medieval Spain remained practically unchanged. The Indians and peons continued in a position of serfdom and inferiority. The church and the privileged classes ruled, and the oppression of the humble folk persisted. But liberal elements were never lacking, and able, public-spirited men have kept the dream of democracy and justice alive. Thus twenty nations were forged in the fire of revolt and violence. Political sovereignties were created by men whose ideal of democracy led them to dream of republican forms of government where free men could live with honor.

A hundred years is not a long time in the life of a nation. Self-government and democracy cannot be achieved overnight. Few people have set out to win independent nationhood, as the Latin American peoples set out, with more handicaps. But in spite of failures and disappointments in the early years of their experiment, they have grown in civic and moral stature.

Not long ago the countries of Hispanic America were rated as colonies; they were minors in the society of nations. In the United Nations organization they are rated today as equal partners. They have ceased to be important solely because they are a rich source of raw materials; they them-

selves, their wealth and power, are factors to be reckoned with in the affairs of the world. Their continued growth or frustration, their stability or instability, their ideals and religious beliefs, must be increasingly important to the rest of the world.

CHAPTER FIVE

Brazil: Colossus of the South

Brazil is the giant of the South American continent. It is surpassed in territorial extent among the nations of the world only by Russia, China, and Canada. It was first a colony, then a kingdom, next an empire, and now a republic. The transition was made from one to the other without too much fuss and bloodshed. Spain divided its great American continental domain into many colonies, but Portugal kept Brazil whole and intact, governing it with a single governor-general. When the liberation movement came, Spanish South America broke up into numerous republics. Brazil did not blow apart. When Dom Pedro II was deposed, it was wittily remarked, "The only republic in South America, the Empire of Brazil, has come to an end!"

Brazil is the greatest melting pot in the world. There is no race problem there as that problem is known in the United States. Class, not race, is the determining factor. The Portuguese who settled in Brazil were thoroughly mixed, from earliest days, with the brown Indians they found in

the new world and the black slave people they imported to do their work. There has emerged a race perfectly amalgamated, and therefore quite original. While statistics show that more than 60 per cent of the population is made up of mixed bloods, the nation is 100 per cent Brazilian. There are no Negro-Brazilians nor Indo-Brazilians; they are just Brazilians. An American writer once stated that Bahia was a Negro city. "It is not," was the answer of a prominent Brazilian. "The inhabitants of Bahia are all Brazilians."

The original settlers of Portugal were Carthaginians. Then the Romans came and gave them their Latin heritage of language and civilization. The Moors occupied the country for five hundred years and their influence was profound and enlightening. The Arabic Moors were further advanced in the arts and sciences than the native Europeans, and contributed much to making Portugal, from 1100 to 1500, the greatest maritime, commercial, and colonial power in Europe.

This racial heritage and the later mixture with the Indians, Negroes, Germans, and Italians has been in the case of Brazil unique and more than skin deep; it has infused into that great people superb qualities of friendliness, sociability, vivid imagination, graciousness, kindness, and good humor—qualities that any "white" nation might well covet. There is no racial snobbery in Brazil—a fact that gives the people greatness in spite of faults they have not yet overcome.

The Inquisition was not introduced into Brazil until almost 1600. It was never as active in the pursuit of heretics as in the Spanish colonies, but was rather lax. The Brazilian creoles themselves were rather easy-going and freely permitted the entry of individual Jews and Protestants into the

country. The early Portuguese settlers revealed a spirit freer from intolerance than the Spanish people, and thus bequeathed to Brazil the open, friendly spirit that has always made that country so attractive.

Brazil is a peaceful land, with no tradition of revolution and civil war. Very early it opened its doors to a stream of immigrants. In 1891 alone more than 130,000 Italians entered Brazil, and more than a half a million came between 1894 and 1903. About a quarter of a million Germans emigrated to Brazil and settled mostly in the south, and there are today nearly a million people of German stock. Their industry and skill have transformed southern Brazil and made it the richest area of the country. The later German immigrants were, doubtless, susceptible to Nazi propaganda. But on the whole the traditions of the Germans in Brazil have been those of a loyal, industrious, law-abiding, and prosperous element in the nation. They are model colonists. The majority are Protestant and there is a broad field for Christian service among them.

The first Japanese settlement in Brazil came in 1908. After the exclusion act in the United States, in 1924, Japanese immigration attained high proportions. It is estimated that today the Japanese community numbers nearly 250,000. The majority are agricultural settlers and they have distinguished themselves in the cultivation of cotton, sugar, rice, tea, and silk. Excellent and hardworking colonists, they have made a genuine contribution to Brazilian economic development. But they have also retained to a high degree their old loyalties and allegiances, so it has not been easy for Brazil to assimilate them as it has the Italians and Germans.

On a recent trip, I was interested to note the generous sprinkling of Japanese, especially those of the second and third generations born in Brazil, to be found in Protestant congregations in southern Brazil. I was told that there were ten or twelve Japanese Christian churches in the neighborhood of São Paulo. Pastor John Ito, of the Protestant Episcopal Church, is an outstanding figure in this work of evangelizing these colonists. Some years ago he was miraculously saved in a shipwreck. He felt that Providence had spared his life for some special service. He was converted and later gave his life to preaching among his own people. Here is a mission field within a mission field, and the Brazilians themselves are trying to meet the spiritual needs of these foreign communities in their midst.

But this is not the only missionary work the Brazilians are doing. Several years ago the Protestants were organized into a society for the sending of missionaries to Portugal. The daughter longing to bring the mother country up-to-date in spiritual matters!

Brazil possesses the bulk of South America's fabulous wealth—nickel, aluminum, manganese, chrome, tungsten, cobalt, vanadium, quicksilver, diamonds, and platinum, to say nothing of coffee, cocoa, sugar, cotton, coal, rubber, and immense lumber supplies from her jungle forests. One quarter of all the known iron ore in the world is to be found in that country.

Japan, before the Second World War, offered to set up a modern steel plant in Brazil. The price was monopolistic control. Germany and England made propositions. But suspicious Brazil turned down all foreign offers.

In 1939 engineers from the U. S. made an exhaustive survey of Brazil's iron resources, drew up plans, and made a proposal. It differed from that of any other nation in that all manufacturing was to be done on Brazilian soil, in Brazilian furnaces, and employing Brazilian labor. Today a vast steel plant is operating at Volta Redonda under the direction of American technicians, who are gradually training Brazilian experts.

PROTESTANT CHRISTIANS IN BRAZIL

Brazilian Protestants point out that in no country of Latin America have the principles of the Reformation made greater headway than in their own country. That is true. The average Brazilian is remarkably free from any superiority complex; he is teachable. There is an element of bigness in the Brazilian spirit; something of the wideness of their country's vast horizons seems to have crept into their soul. It is not surprising, therefore, that I should have secured a wealth of generous testimony and opinion regarding the role of Protestantism in that giant country. I cannot hope to do justice to it in the scant pages of one chapter.

In actual statistics the proportion of Protestants is not impressive. They are a minority. But it must be remembered that in the realm of spiritual values, statistics do not have the last word. A Brazilian said to me, "In most Latin American countries, due to the illiteracy and backwardness of the masses, 5 per cent of the population provide the leadership and set the pace in cultural, political, and moral affairs. Protestants form one-fourth of that 5 per cent."

On the other hand, it would appear that Protestants err on

the side of being too conservative when they number their forces. According to official Methodist statistics there are only 5,000 members of that church in the state of Rio Grande do Sul. But in the recent national census 27,000 had declared themselves to be Methodists! And while interpreting statistics, it would be well to remember the keen observation of Dr. Jorge Americano, president of the University of São Paulo, to the effect that in Brazil, when you ask a man what he is and he says he is a Protestant, it means that he goes to church; but if his answer is that he is a Roman Catholic, it does not necessarily mean that he ever goes to church!

In the center of Rio de Janeiro is a wide street that the town council has named Erasmo Braga Avenue. Braga wasn't a general or a hero of any kind, unless you are willing to concede that perhaps it takes a bit of heroism to stand out for forty years as a prominent Protestant pastor and keen intellectual. An avenue named after a Protestant! There are dozens of other streets and parks named after Protestants.

I asked Rodolfo Anders, a Brazilian by birth and secretary of the Evangelical Confederation of Brazil, what Brazilians thought of the accusation that the work of North American missionaries in Brazil was a "work of pure destruction."

"We Brazilians who are acquainted with this work," was his answer, "do not thus consider it. Neither do our leading and most cultured educators; nor does our government think so. The work of these missionaries promotes contacts, neighborliness, friendships, and a better understanding."

The Brazilians of the city of Lavras, Minas, would not have unveiled in the public square a bust of Dr. Samuel Gammon, thus honoring the memory of this great educator

and Presbyterian missionary, if they resented the presence of missionaries in their country. The name of a missionary, Dr. J. M. Lander, was given to one of the streets in the city of Juiz de Fora. In São Paulo a street was given the name of one of the great missionary women sent to Brazil, Dona Marcia Browne. She molded a generation of teachers who gave glory and prestige to the teaching profession in the state of São Paulo.

In a public address on "American Contribution to Education," a distinguished educator, Professor F. Vanancio Filho, made the following statement: "Granbery College (founded by Methodist missionaries) has greatly served the cause of secondary education, according to the standards established by Brazilian legislation. Up to the present, ten thousand Brazilian young people have taken its courses of studies. This school has pioneered in the preparation of secondary (high school grade) teachers in Brazil. A comprehensive view of the educational work of American Protestants in Brazil, carried out under the inspiration of the ideals of Christianity, cannot fail to mention the initiative along the line of popular education of a most praiseworthy type accomplished by the People's Central Institute of Rio de Janeiro, likewise organized by missionaries, as a work of love, of dedication, of abnegation and sacrifice."

In December, 1936, a small group of outstanding, cultured Brazilians of high social position, desiring to organize a Brazilian-American Society to promote cultural relations between their country and the United States, first approached American missionaries and laid before them their scheme. The Instituto Brasil-Estados Unidos was organized and has

become a most efficient and influential institution for promoting Pan-American friendship. An American missionary, Dr. H. C. Tucker, was elected first vice-president for three successive terms.

Dr. Samuel G. Inman, present on the occasion of organizing the institute, wrote: "Among the proudest moments of my life was one in January, 1937, when a Brazilian-North American Cultural Institute was organized at Rio de Janeiro to promote educational relations between the two countries. The Brazilian Minister of Foreign Relations (who had invited the organizing group of about two hundred persons to hold the meeting at the Itamaraty Palace) called on an American missionary as the most representative North American, to occupy the president's chair."

You will find North American missionaries in the interior of the country, in sections almost devoid of educational or medical services. To mention only a few: there are a missionary doctor and nurses in the model hospital in Anapolis, State of Goiaz; at Rio Verde in the same state, next to an overcrowded clinic, a high grade school of nursing is functioning; Grace Memorial Hospital, which is in the city of Ponte Nova, state of Baía, also has a training school for nurses and is the only hospital that serves an area of hundreds of square miles.

Dr. Hélio Lobo is a member of the Brazilian Academy of Letters and of the Historical and Geographical Institute of Brazil. He was consul-general of Brazil in London and New York, and served as general-secretary of the Brazilian delegation to the peace conference of Versailles. He was minister plenipotentiary to Uruguay and Holland and was connected

with the International Labor Office at Geneva as well as the office of the League of Nations.

I once asked him: "Is Brazil 100 per cent Roman Catholic?" and this was his answer:

"Brazil is a Roman Catholic country as Italy, Spain, and the Hispanic American republics are. Within those countries there are many who comply with the precepts of the Roman Church, but for the majority those precepts have little or no meaning. In countries like Brazil, where the major part of the population is ignorant and illiterate, religion is full of superstition."

"Are American missionaries an obstacle to the Good Neighbor policy?" I asked him.

"Not at all. Those missionaries can only help that policy, as they are, in fact, doing. They preach the gospel, whose predominant note is that of the brotherhood of all men. It is absurd to think that they do not collaborate in a policy that has as its objective a fraternal relation between the peoples of America."

"Should South America be declared a closed continent, permitting only the Roman Catholic religion?" I asked next.

"Certainly not. It would offend the liberal sentiment of Brazil. Discrimination against religious beliefs, such as we have witnessed in other countries, has always been repugnant to us. We would not tolerate any such thing in our country."

"What is your opinion of Protestantism in Brazil?"

"Protestant missionary work in Brazil deserves our warmest encouragement and praise of what it has done in favor of education, health, and social welfare, especially of the humbler classes of our people. . . . Whoever travels into the interior

of our country cannot help but admire the dedication, the self-abnegation, and the humanitarian aims of the Protestant missionaries. They have founded schools, raised hospitals, and given helpful instruction—and accomplished all this in the face of great obstacles and without any applause. It is to be regretted that this good work is not better known."

"What do you think," I asked him, "of the idea that, in order to have national unity, we must have religious unity?"

"That is an absurd argument. The unity of a country depends upon the diversity of its economic, cultural, and even religious life. By what I have been able to observe in other countries, Catholicism prospers when it has Protestantism as a stimulus. The Protestant pulpit constantly exerts its influence in favor of liberty. No greater national unity nor civic zeal will be found anywhere than in Switzerland, Holland, Canada, and the United States—all countries in which religious belief is divided."

Dr. Francisco Venancio Filho is one of Brazil's outstanding educators. He is ex-president of the Brazilian Educational Association and professor of the University of Brazil. In answer to my questions, he gave me the following statement:

"A majority of the population of Brazil is Roman Catholic when it comes to answering the question on a census blank. Many introduce modifications in their religious practices that make it impossible for them to be considered real Roman Catholics. Missionaries have never offended us by their presence in our country. On the contrary, I believe that the activities of North American missionaries and educators, because of their innumerable and beneficial services to society,

have been immensely helpful, not only in Brazil, but in the other countries of South America.

"The suggestion that South America should become a closed continent to every faith except Roman Catholicism is absurd. First of all it would be proof of an intolerance that is incompatible with the degree of civilization that we have achieved. Then it would carry us back to a period previous to our constitution of 1824, which established religious tolerance. In a free country, religious freedom will be a point of social honor. In mutual respect for the convictions of each one, based on the sincerity with which each professes his faith, lies the great Christian teaching of universal brotherhood.

"I do not agree that national unity can be secured through coercive measures. Our bonds of national unity are strong enough to make it unnecessary to have recourse to odious measures of intolerance. If it be true that in the colonial period, due to certain historical circumstances, the Roman Catholic Church was a factor favorable to Brazilian unity, it is absolutely unnecessary in our day to try to strengthen this unity by limiting the freedom with which other religious faiths would function. The state, which in a democracy should be essentially secular, must see to it that these several faiths carry on their activities on the high plane of teaching and service to the community in its social needs."

BRAZILIAN ACHIEVEMENTS

Brazilian evangelical Christians can lay claim to some glorious achievements. The first Protestant church building was constructed in Rio by the Anglican Church in 1819.

A treaty had been drawn up between Great Britain and Brazil that granted liberty to build churches.

One of the oldest schools in Brazil is the Colegio in Piracicaba, in the state of São Paulo. Its founder, Miss Martha Watts, was sent out by the former Methodist Episcopal Church, South, in 1881. It took her two months to get to Brazil, the only route from New York being that which led via London and Lisbon.

On a September morning, with a faculty of three teachers and one pupil, her school started. For three months there was no increase in the student body. However, the parents were impressed by the unusual devotion of the teachers to their one pupil, and prejudice began to break down. Pupils began to matriculate in larger numbers.

Today, from the kindergarten on through the high school and the science course, there are more than a thousand students. The first constitutional president of Brazil, Dr. Prudente Moraes, sent his children to this school and took it as a model for the state schools. Government educational officials authorized the establishment of a normal training department, and a generous gift from a church in the United States made possible its equipment.

This romantic story of growth and of appreciation on the part of Brazilians can be told of Baptist, Presbyterian, Episcopal, Lutheran, and other Protestant schools all over Brazil. I happened to be on the campus of Mackenzie College when its distinguished president, Dr. Benjamin Hunnicutt, received word that the Brazilian government would recognize the diplomas of the College of Liberal Arts for admission to the national universities. A roll call of graduates from

all these schools would contain names of outstanding men and women in all walks of life.

Brazil has led the way in its care for and service to the victims of leprosy. The incidence of leprosy is high, but the government is fully aware of its responsibility and is taking active measures for control. It operates twenty-nine leper colonies or towns, some of which contain as many as fifteen hundred people.

To aid the government in these steps wherever possible, to enlist the Brazilian public, and to provide a religious ministry for Protestant patients in the government colonies, the American Mission to Lepers brought into existence in 1931 the Brazilian Mission to Lepers, pledging annual grants. Dona Eunice Weaver, a Brazilian woman, the wife of a missionary, founded a remarkable movement of national character and extent. It is called the Federation of Societies for the Assistance of Lepers and Defense against Leprosy. The federation has held public meetings throughout the country, awakened officials to their responsibility, made large sections of the public leprosy-conscious, raised many thousands of dollars, founded twenty-one *preventoria*, or homes for healthy children.

At the Bom Fim Government Colony the American Leprosy Mission is aiding the work of two devoted missionaries, Miss Sarah Frances Miller and Miss Myra Jean Arnold. They have been provided with a motor boat with which they make regular trips to this isolated colony, and they are conducting a spiritual ministry and social welfare program that means much, not only to patients of Protestant faith but to the others as well.

In the field of Bible distribution Brazil is a banner country. The American Bible Society and the British and Foreign Bible Society have amalgamated their forces and divided the responsibility. The American Society is responsible, for instance, for Argentina, while the British Society looks after Brazil. Bibles, however, are not having to be rationed.

"Ofttimes," says a recent report from Brazil, "we have had to inform those who desired Bibles that their needs could not be met. It was an increasingly sad task to realize that the work was being hurt and that thousands of requests could not be supplied. . . . Yet, victories were won, and for the first time in 140 years during which the Holy Scriptures have been distributed in Brazil, the 100,000 mark in Bible distribution was passed, while New Testament distribution passed the 90,000 mark, and over one million Gospels were placed during 1950."

A proof of the vigor of Protestant work is the fact that Brazilians have organized the Brazil Bible Society for the purpose of cooperating with the foreign society and gradually shouldering the entire responsibility for placing the Word of God within reach of every Brazilian. The project was launched with much prayer. Difficulties were anticipated and it was a question as to how enthusiastically church members would support the project.

The response was amazing. Recognizing their responsibility for giving the Bible to their native land, rich and poor, cultured and unlettered, members of all Protestant bodies, and even members of the Roman Catholic Church, responded most generously.

At times the offerings represented untold sacrifice. "I

want to be a member of the Bible Society," said a poor washerwoman to her pastor, "but it is impossible for me to give fifty cents at one time. Will it be all right if I give a nickel a month until my pledge is paid?"

At other times the offerings represented a growing consciousness of the need of the Book. "I am a Catholic," said a man, "but I realize the need my people have for this Book. Here is ten dollars that I may be a member of your society."

Sometimes the motive was gratitude. "I was won to Christ through the reading of the Bible," said a pastor. "My salary is small, but I want to become a life member with my five-hundred-dollar gift."

Thus they came, and as the year drew to an end, close to 8,000 members were enrolled in the Bible Society of Brazil. The total offering for the year reached close to seventeen thousand dollars, nearly double the total received in the record-breaking twelve-month period of 1949! This indigenous organization now stands on its own feet and is managed by a board of directors elected by the Brazilian people themselves.

But Brazil has acute problems that are crying for some Christian, humanitarian solution. *O Globo*, one of the leading newspapers of Rio, has just stated that the cost of living in that country has gone up 500 per cent since 1935, while salaries and wages have risen only 300 per cent.

One missionary report says: "One cannot travel this great land without being appalled at the economic depression in which the average Brazilian lives. In Baía, potentially one of the richest states in the country, where mineral and agricultural wealth abound, the great majority of the people

live in pathetic conditions, existing on a substandard diet, finding little of value in life. In the large cities, shanty towns spring up overnight, and the burial car is kept busy carting off the bodies of infants that die from the lack of care."

"If Christ were to return to Brazil . . . the real Christ, he who was born in a stable in Bethlehem," asks *Jornal de Debates* (February 2, 1948), a Communist newspaper, "where would he go? Among what kind of people would he dwell? Would it be among the humble on the outskirts of Rio and in rural areas, or among the well fed and well placed rich people? If Christ should come today to Brazil, what would interest him most, the erudite debate—about the Catholic sentiments of Bloy, Peguy, Bernanon, Maritain, and Chesterton, or the situation of misery and hopelessness of the immense majority of Brazilians?"

A GREAT LIGHT

Protestantism is leading people into an "experience of religion," which then issues in a revitalized moral life, a desire for a better standard of living, a spirit of industry and dependability—all qualities desperately needed in these new lands. These new Protestants, in many cases, develop into courageous pioneers. Witness the fact that as new regions open up in the hinterland, Protestants figure high among the pioneers. They carry with them the Protestant penchant for starting something: a Sunday school, a day school, or a cottage meeting. Neighbors are invited, and soon a nucleus is formed that eventually develops into a congregation. It is the primitive apostolic manner of church growth.

The awakening masses, not only in Brazil, but all over Latin America, are asking for the bread of decent, significant living. And so often all they have been given is the stone of irrelevant dogma and the cold comfort of religious pageantry.

The external signs and symbols of religion are everywhere, but there is still much spiritual darkness. Religion as magic, the religion of fear, spiritism, theosophy, and humanism: these are the straws that Latin Americans, as well as Brazilians, have seized in their longing for reality and significance in life. The people who live in Rio de Janeiro can daily see the stone Christ that crowns the Corcovado hill overlooking their charming city. The Protestant movement wants to share the Living Christ and Redeemer with the warm-hearted people of this friendly land.

The words of Isaiah can be applied now to Brazil: "The people that walked in darkness have seen a great light." And they are responding to that light. Said a Protestant leader: "The work in São Paulo is growing in such a way that all you have to do is put a sign over the door of a building indicating that it is an Evangelical church, open the door, and then jump back before being trampled." While the statement was made jestingly, it contains much truth, and the ever-increasing church membership rolls readily prove that fact. Growth is the clarion word that tells the story of Protestant work in Brazil.

CHAPTER SIX

Mexico Leads the Way

"Poor Mexico," Porfirio Díaz, former Mexican president, is reported to have exclaimed: "it is so far from God and so near the United States!"

Let us look at this troubled country, for Mexico is very largely a microcosm of all Latin America.

It has been called "a desert filled with churches." Puebla, a city of barely one hundred thousand inhabitants, has nearly two hundred churches. The little town of Cholula, with five thousand people, has three hundred and sixty churches, one for almost every day in the year.

You will find empty churches in the middle of uninhabited plains. By whom and for whom were these churches built? The answer can be given by the thousands of research students who in Mexico have been examining the rich libraries found in the convents of religious orders whose presence has been prohibited since 1857. These intellectuals who are spending their days among the dusty but priceless manuscripts will all give the same answer:

"In their zeal for the conversion of the Indians, their Spanish Catholic majesties, who were once lords of this land, generously granted three square miles of land to anyone who built a church." And if the scholar you are interviewing is something of a sociologist, he will add with a wry smile: "And as Indian labor cost nothing, the church did not neglect the opportunity to extend its dominions!"

MEXICO'S PROBLEM

Here you have the marrow of the Mexican religious question: it is fundamentally economic. And this religio-economic struggle and agony is not a problem that has afflicted that unfortunate country just yesterday or today; it is a century-old struggle. In fact, it is the very history of Mexico—the tragic story of an immensely rich church surrounded by desperately poor people who, in trying to despoil the church, have failed to enrich themselves.

This was my first impression on visiting Mexico. The religious question was everywhere. The problem of the Roman Catholic Church in its relation with the people and government of Mexico was paramount. You can't touch the problem of the expropriation of the oil companies without discovering in it aspects of the religious question. And what interests us especially in this study is to remember that relations between the United States and Mexico are inevitably complicated by the religious problem.

The Roman Catholic conservative tends to blame the United States for many of Mexico's evils. A prominent Mexican university professor who was being groomed as a conservative candidate in a presidential election explained

the beginning of the present-day persecution of the church in this way: "Obregón was president and Calles, an atheist, was the government candidate who was to succeed him. De la Huerta with half the army rebelled, but the United States declared an embargo in favor of the legitimate government and so Obregón triumphed and Calles became president. He became president because the United States backed him against De la Huerta."

This friend went on to say: "Politics in Mexico has always been influenced by the United States. And the United States is Protestant; hence our concern as Roman Catholics over the relations between the two countries."

Though the nineteenth century church was immensely rich, many of the clergy were poor. José María Luis Mora, whose writings were published in Paris in 1837, described the situation thus: "More than one hundred and sixty-nine millions of pesos in capital and seven and a half millions of income annually for a clergy that barely numbers three thousand members and of whom nine-tenths receive from one hundred and fifty to three hundred pesos a year, presupposes that one part of the clergy enjoys authority and dominion, while the other has to submit and obey."

But the submission was not complete. From the lower clergy came the famous leaders of the fight for independence: Hidalgo, Morelos, and Matamoros. The minority, however, who were living in opulence and enjoying dominion, sided with Spain against the independence movement.

The early priests who were leaders of the fight for independence drew up a constitution in 1814, among whose clauses was one that recognized exclusively the Roman

Catholic religion. According to one of these clauses, a citizen lost his rights if he became a heretic. Freedom of speech and opinion was allowed, but not to criticize the church. In spite of that the hierarchy, who were royalists to the very marrow of their bones, opposed the constitution.

Under Iturbide in 1822, the republicans were defeated and an effort was made to establish a monarchy that recognized the Roman Church as the only legal religious entity. It was short-lived. But the conservative element who had wanted a monarchy never accepted the republic. Thirty-seven years later, in 1859, in their protest against the policies of Juárez, the hierarchy had the temerity to issue a declaration addressed to Roman Catholics, not only of Mexico but of the world, in which they affirmed their continued adherence to the plan of a monarchy for Mexico.

Ever since the abortive effort to establish a monarchy in Mexico, all down through the years, the church and the state have been in a constant state of war and frequently—in 1835, 1847, and 1855—in open war. In 1833 President Santa Anna allowed the Jesuits to re-enter the country. In 1855, as a result of another revolution, President Comonfort expelled them again.

In 1846 the war with the United States broke out. The Mexican Congress approved the raising of a loan guaranteed by the properties held in mortmain by the church. The clergy responded by going on strike, closing all churches, and stirring up insurrections against the government all over the country. They contributed efficaciously to Mexico's defeat in the war with the United States.

The constitution of 1857 proposed the expropriation of all

church properties. The church owned two-thirds of the real estate of Mexico. Provision was made for freedom in the teaching of religion. The latter, however, appeared too dangerous to the members of the Constitutional Convention, hence it was rejected. Among the arguments raised against it was that of the Bishop of Oaxaca, who declared that with such freedom there was danger that the Indians of his diocese would go back to their ancient pagan practices to which, according to this prelate, they still seemed to be very much addicted! After three centuries and a half of Christian preaching these Indians were still devoted to their ancient religious ideas!

President Comonfort was overthrown by General Zuloaga, an instrument of the church. Then followed the bloody Three Years' War, during which the conservative forces were supported entirely by church money.

Then came the great figure Benito Juárez, who like Sarmiento in Argentina is a symbol in Mexico of principles of government and education that neither in that country nor in any other Latin American country have yet triumphed completely.

Juárez was the author of the law of 1859 that nationalized all church properties. Justo Sierra, the Mexican writer, says that on one occasion Juárez, himself a pure-blooded Indian, said to him: "I wish Protestantism would 'Mexicanize' itself by going to the Indians. They need a religion that will oblige them to read and not spend all their savings on candles for the saints."

In answer to Juárez' reforms, Archbishop Labastida went to Europe and persuaded young Maximilian of Austria to

come to Mexico and establish an empire with military support from Napoleon III. That absurd adventure ended tragically, and as one historian points out, for a second time the hierarchy had allowed a dark shadow to fall upon their patriotism by bringing in foreign troops with which to support their aspirations.

The year 1867 marks the final triumph of the republic. A series of laws confirmed the separation of church and state and the suppression of religious orders (again the Jesuits were driven out and later, in 1875, the Sisters of Mercy). Civil marriage as the only legal marriage was also established.

During Porfirio Díaz' long tenure from 1876 to 1880 and from 1884 to 1911, some of these laws were not enforced. After Díaz' resignation and his death in Paris several years later, a small group of landowners, who had been his best support and whose favor he had sought, owned nearly all of Mexico. They numbered barely 834, served by 3,103,402 peons whose condition was that of serfs. He built railways but never revealed any interest in the primary education of people so as to fit them for the performance of their duties as citizens. In Mexico's capital there is a huge theater that he built for the elite. But you will not find a single decent schoolhouse built by him.

Again in 1928 the Roman Catholic hierarchy in Mexico sought foreign help for their plans. Professor Careño, a prominent Roman Catholic layman and historian and former secretary to Archbishop Díaz, tells the story in a book published in 1932 but since withdrawn from circulation.[1] The

[1] *El Arzobispo de Mexico y el Conflicto Religioso*, by Alberto María Careño. Mexico, Ediciones Victoria, 1932.

story goes back to the church and state conflict in 1926, under President Calles. All church buildings being, by constitutional law, the property of the nation, the government ordered all ministers of religion in charge of those buildings to register. Protestant and Jewish ministers did so; Roman Catholics refused on the ground that the government intended to claim the right to appoint and dismiss priests. Explanations by the government that the measure was purely administrative and had nothing to do with the question of ministerial order and church government were of no avail. The priests withdrew *en masse* from the churches and a National League for the Defense of Religious Liberty was formed. The league declared open war on the government, first, by promoting and financing the armed insurrection of the *Cristeros*, some of the bands being actually led by fighting priests, and second, by proclaiming an economic boycott directed toward the ruining of trade in order to force the government to terms.

Professor Careño's book strongly denounces the league and reveals the inner conflict that raged underground between the fanatic leaders of that movement and Dr. Pascual Díaz, then one of the leading members of the episcopacy and shortly afterwards archbishop of Mexico. It was Dr. Díaz who negotiated with President Portes Gil an agreement that aimed to put an end to the bitter church and state feud in 1929. But the league, taking an intransigent stand, opposed the negotiations and accused Archbishop Díaz of selling out to "the enemy."

That the league requested the economic and juridical intervention of the White House is revealed in Careño's book,

when he quotes the statement made by United States' Ambassador Sheffield at the time of his refusal to convey such a request to President Hoover. The quotation, retranslated from the Spanish version, reads: "I do not believe," wrote Mr. Sheffield, "that the United States would be able or willing to intervene in what might be called the purely domestic affairs of a neighboring country." Careño also hints that, when leaders of the league realized that Archbishop Díaz was inclined to come to terms with the Mexican government and put an end to the conflict, they planned to assassinate him.

It is an old, old story, this tension between the clergy and the government. It is not something created today by Communist influence, nor are the ideals of the Mexican revolution an imported product. It is a century-old struggle, and the fight is still on.

SPIRITUAL HUNGER

In the meantime, throughout all this struggle, Mexico's soul has been in travail. Roman Catholicism does not seem to know how to meet its restless needs. That soul is profoundly religious. The antireligious forces that have sometimes governed Mexico have forgotten that fact to their sorrow. There is a spiritual hunger that seems to rise from the ancestral depths of the soul. Proof of this unsatisfied spiritual hunger is seen in the prevalence of theosophy and spiritism.

Theosophy—the philosophic study of all religions with strong leanings toward many of the teachings of Hinduism—has made extraordinary progress in all Latin American countries, but none so great as in Mexico. It is inspired by the

mistaken idea that "true" religion can be captured by means of a synthesis of the best in all religions and that the intellect is sufficient to guide one to the truth. One of its virtues is its willingness to face with an open mind the problems of life and death. The mentally lazy do not make good theosophists nor good Protestants. We have good authority for loving the Lord "with all our mind."

Spiritism—an inadequate response to the mystery that surrounds life—is widespread, and only in Brazil has it become more general than in Mexico. It is not only an expression of superstition, but in many cases an earnest and serious effort to verify the reality of the spiritual. It is a reaction against the arid ceremonialism of Mexico's traditional form of Christianity. What is all this if not a proof of the spiritual hunger of the Mexican people?

It is not strange that Protestantism should have a notable measure of success in Mexico, in spite of bitter opposition and cruel persecution. It encourages the use of the intellect. It does not frown upon the comparative study of religions. It believes in discussion and does not anathematize sincere doubt. But it goes further: it seeks an experience of God, a vital and real relationship with the spiritual order in which man's life develops, and that leads him eventually to exclaim: "I know whom I have believed."

It went first of all to the humbler classes, but it has begun to be a strong influence in the middle class, which today governs Mexico. In fact, Evangelical Christianity is contributing much to the creation of that emerging class that is becoming an increasing power in Mexico because of the level of culture that it has been able to reach. A Mexican writer

said to me: "Improvement in culture is one of the results of conversion to a religion that, as the great Argentine Sarmiento said, cannot be professed by illiterates because it is based on the reading of the Bible."

The gospel of Jesus Christ, through the Protestant missionary effort, has been breaking the fetters of superstition, freeing men and women from fear, and awakening in them a sense of dignity and a feeling of value. In the story of the gospel they have discovered a living Christ who considered that they were worth dying for. When peons hear it, they straighten up and commence to walk "worthily of the high calling with which they have been called."

While in Mexico, I was anxious to investigate the accusation circulated by the Roman Catholic press in the United States that the Mexican government had handed over Roman Catholic churches to the Protestants, "churches built with Catholic money."

I found that only one church had been assigned by the government to the Protestants. I say "assigned" instead of "given" because all church properties in Mexico belong to the government, that is, to the people, and cannot be given or deeded away. This is the story of that assignment: a street was being widened, and it was necessary to tear down a Protestant church. The government offered in exchange an old church building that had formerly been used for Roman Catholic services. It was not in use at the time and was almost in ruins. Mexican officials claim that this old church was not built with church money but with the Mexican people's money and that it was for use in the service of Mexican people. The Protestants say that the church was

not a gift but was to replace the one that was sacrificed to the widening of a thoroughfare. And, furthermore, they claim that this church is now being used for the service and well-being of the Mexican people the purpose for which it was originally built.

I called on Dr. Alberto M. Careño, to whose book I have referred. The symbols of religion were everywhere in the large living room in which he received me. Priceless old books on religion lined his shelves. He expressed his deep admiration for a number of American missionaries whom he had known, and he rejected the idea that missionaries were an obstacle to the Good Neighbor Policy.

He felt, what Vasconcelos more emphatically expressed, that Protestantism had always "sided in with the revolution"—not that it has taken to arms or organized violence, but that it believes in applying the principles of Jesus to the social problems of the day. That, I imagine, is the basis of the ridiculous accusation that has been voiced by the Roman Catholic press in the United States, that "Protestants meddle in politics!"

How could Protestants, recruited largely among the humbler classes and imbued with a passion for liberty and democracy, be anything else than sympathetic to those new forces that are earnestly, though sometimes mistakenly, trying to bring in a new day of hope and redemption for the exploited masses of Mexico? Protestants all over Latin America have long been opposed to the various brands of local totalitarianism. They have instinctively taken their stand with the forward-looking "common people" of Latin America.

VIRGIN OF GUADALUPE

"America is the postwar objective of the Vatican," Mario Gill maintains in an article published in Mexico City in October, 1945. The occasion was the celebration of the fiftieth anniversary of the coronation of the Virgin of Guadalupe. "For fifteen days Mexico lived again in the Middle Ages," he says.

This celebration was doubtless one item in a series of dramatic events planned to impress and to recapture Latin America for Roman Catholicism. Prelates from North and South America attended. Highlights of the celebration were the arrival of the Papal legate, Cardinal Villeneuve of Canada, a crowd estimated at three hundred thousand in the streets and ten thousand automobiles, the recrowning of the Virgin with a thirty-pound jeweled diadem, the speech of the Pope broadcast from Rome. The Cardinal said: "In this hour which appears to have sounded for America, the Holy Virgin, the Holy Pope, and America are three comforting realities which enclose deep mysteries."

Comments by the press and in speeches were: "What a great privilege for our country to have a holy patron (the Virgin) to whom people from remote regions of our planet may come in order to admire and worship her." "The Virgin of Guadalupe was not only a missionary in Tepeyac, but she intervened in heaven for the evangelization of the Indian." "It would be lamentable," said Dr. José Castillo y Piña, "to teach people how to read simply for the purpose of placing in their hands a Protestant Bible sent by materialists."

The weekly magazine *Tiempo*, the Mexican equivalent of

the American magazine *Time*, in its October 19, 1945, issue, under the title, "A Week of Idolatry," said editorially: "*Tiempo* has never published editorials . . . but, in view of the importance of the interpretation given to the fiftieth anniversary of the crowning of the Virgin, *Tiempo* feels obliged to explain its attitude. . . . That outside of the strictly religious sphere *Tiempo* considers the action of the Catholic Church a menace to the peace of Mexico. . . . That *Tiempo* does not believe that the unity of the Mexican nation is possible under the Catholic Church. . . . That *Tiempo* does not believe in frauds such as the supposed apparition of the Virgin of Guadalupe. . . . That *Tiempo* considers idolatrous . . . such adoration as was given the crown and scepter of the Virgin carried in procession."

Following the publication of this article the home of the editor, Mr. Martín Luis Guzmán, was stoned by a group of fanatics. Thereupon, on October 23, a dinner was given in Guzmán's honor by some of the leading intellectuals of Mexico. The Roman Catholics did everything they could to prevent the meeting, but it turned out to be a great success, and so many attended that there was difficulty in serving them all.

A TESTIMONY

I prize very highly a long-standing friendship with one of Mexico's choice spirits, a distinguished lawyer, highly cultured, liberal, and universally respected. A few years ago he was called to the presidency of the National University of Mexico.

We had dinner together one evening during my recent

visit to Mexico City. He was no longer at the head of the university. I knew that there had been trouble. I was curious to know what had happened. "It's a long story," he said. We went up to my room, and for three hours he talked.

"I want to give you first of all a little of my background," he commenced. "I came of a liberal family, and I was born in one of the most liberal of Mexican states. My father was respectful of religion. He never fought the church. For some reason religion and the church passed us by. I was brought up in that atmosphere. But when I became dean of the university law school I came face to face with a tendency to make socialism the official economic philosophy of the university. I began also to witness the unrestrained political corruption that, under cover of a revolution to improve the masses, was fattening on the spoils of office."

He then described his fight against the leftist leader, Lombardo Toledano, at that time a law school professor, and his successful effort to keep the university from adopting socialism as its official social theory. Though not a churchman, he began to look to conservative Roman Catholic men of influence in the expectation that they would provide a counterinfluence to political corruption. He believed that the salvation of the country lay with them. He believed that their influence would inject into the public life of Mexico that element of honesty and decency that was sadly lacking.

This, naturally, put him in good standing with Roman Catholic circles. He was later elected to the presidency of the university. He continued to be friendly and well disposed to church circles. In his appointments to professor-

ships he sought good men, regardless of church affiliation.

Then his troubles began. Clerical groups not only asked increasing favors but demanded that he break with liberals who held teaching jobs. My friend wanted to be fair. The liberals were excellent professors, and he refused to dismiss them. Pressure was brought to bear on him in favor of other measures that the clericals supported. When he refused to be "managed," they turned against him.

"I had not been baptized by the church," he said to me. "Nor were my wife and I married by the church. A priest who had been detached to correct these 'flaws' in my life worked so persistently and patiently that we finally consented to a quiet church wedding."

But the situation was becoming more intolerable in the university. "I found that the Roman Catholic Church had a secret organization in all colleges and universities," he explained. "The students who form part of this underground are called *conejos* (rabbits) by the other students. Boys who in the secondary schools reveal qualities that promise to make of them good members of a secret organization and who would be amenable to authority are chosen and carefully trained. They have a leader over them, but he is not the supreme leader. They are told that eventually they will get to know this mysterious personage when they have shown themselves worthy of such confidence. In this way boys are deliberately trained to be secretive and deceitful.

"In any division of opinion or discussion, or in any campaign, these *conejos* are carefully distributed so that some of them are to be found on all sides of any question. In this way they attempt to steer things in a direction that suits

them. It was not long before I, who as a liberal had been more than friendly to the Roman Catholic influence in the university, began to meet the opposition tactics of these student representatives of the church."

His story gave in detail one example after another of how his work as president of the university was blocked by this underground influence. A demand began to be made for his resignation. Representatives of the clerical influence in the university organized picket lines to prevent students from attending the classes of certain liberal professors marked for opposition. Rioting broke out. The intention was to create a situation of disorder that would compel the government to intervene and appoint a new rector. In one of the riots a student was killed. It is the Communist technique, but it was used long before the Communists appeared on the scene and is still being used.

"When I saw how serious the situation was becoming," he continued, "I called a meeting of the faculty and governing board of the university and presented my resignation. But I first made a careful and detailed exposition of the divisive forces that had been at work behind the scenes. That statement of mine has been published."

It is a sad, sordid story, but not at all uncommon in Latin America, where intrigue and deceit seem to indicate that some representatives of Christianity still believe that the end justifies the means.

My friend rose to go. "That is not quite the end of my story," he said with a quizzical smile. "My friend the priest came to me a few weeks ago and said he was now ready to baptize me. 'It is too late now,' was my answer, 'you will

never baptize me; you will never make a Roman Catholic of me, for I have come to the conclusion that Roman Catholicism makes men bad instead of good.' "

This good man, like thousands upon thousands of fine men and women in Latin America, is still without a religious faith. His first close contact with the church has frightened him. What he has seen of it looks bad. Would that those who are guilty of revealing this travesty of Christianity to him could now get him to see, still towering above all stultifying influences, the clean, honest, open personality of the Man of Galilee, who alone mediates God to man and whose power can cleanse the human heart of deceit, selfishness, and all sin.

BREAD AND PEACE

The Mexican peon is asking for bread. "The Mexican Revolution had its origin in the hunger of the immense majority of the people: hunger for bread, hunger for land, hunger for justice, and hunger for liberty," said the Mexican Assistant Minister of Finance, Dr. Silva Herzog, at the opening session of the second Mexican Conference of Social Sciences in October, 1945. He reported that sixty million acres of land had been distributed among the people, agricultural production had increased, agricultural credit banks had loaned one hundred and forty million dollars, the value of imported farm implements was twenty times greater in 1945 than in 1910, and that two hundred million dollars had been invested in building roads since 1917.

But a counterrevolution is in full swing. Where once the leading papers in Mexico City were liberal, today there is not a single influential liberal paper. All the leading papers

are influenced by the hierarchy. When the Protestants issued a statement of their aims and purposes in November of 1945, only the Communist paper published it. When recently a Protestant layman offered to *pay* for space in which to print the Ten Commandments, *Excelsior* and *El Universal*, the two leading morning papers, refused.

Mexico needs peace. But Monseigneur Luis María Martínez, archbishop and head of the Mexican church, issued a violent pastoral in November of 1944 calling for war against the Protestants. "We will fight the Protestant campaign until we put an end to it," he is reported by the Mexican press to have said. "If Catholics consider that a powerful boycott can be one of the efficacious methods of achieving this end, they will surely adopt it, destroying in this way business and industries financed by Protestant capital."

To this Dr. Valentin Rincón, magistrate of the Supreme Tribunal of Justice of the Federal Territories, made answer: "The attitude of the Archbishop is provocative and subversive. Our constitution guarantees liberty of beliefs and worship and, if the civil authorities cannot violate its provisions, much less have private individuals, such as the Archbishop of Mexico, the right to incite a crusade of persecution with religious motives."

The Mexican peon needs bread—and they recently gave him a new bull ring seating eighty thousand people. Archbishop Martínez blessed it on the day of its inauguration.

CHAPTER SEVEN

The Romance of Protestant Missions

There is an element of high adventure in any effort to convey a particular philosophy or gospel to others. It is not a safe and sane calling! One can't predict what the outcome will be.

Those who try to bring mankind to their own specific way of seeing God will always incur the reproach of the broad for their narrowness, the ridicule of the worldly wise for their lack of humor, and the angry rebuke of disturbed statesmen to whom they are at best intrusive busybodies. Yet the work they have done bears the nearest trait of disinterested goodwill that the world affords, and its fruits, direct and incidental, have left marks on history of which mankind will ever think with reverence as well as gratitude, and which would have been possible to no other conceivable motive.[1]

The Protestant movement in Latin America—which has produced a Moisés Sáenz, who at the time of his death in 1942 was Mexican ambassador to Peru; a Professor Eduardo

[1] *Evangelism*, by W. E. Hocking, privately printed pamphlet, 1935. Used by permission.

Monteverde, of the National University of Uruguay; a Justo Cubiló, member of the Supreme Court of Uruguay; an Erasmo Braga, Evangelical minister in Brazil—is giving ample proof that it has become an indigenous church, very largely self-supporting, self-determining, and self-propagating.

PROTESTANT BEGINNINGS

As early as 1557 a small party of Huguenots landed in Brazil and established a branch of the Reformed Church of Geneva. Later on some foreign communities of Reformed faith living under the colonial rules, such as the Dutch, the British, and the German, attempted to organize themselves as churches in Brazil and other areas, but freedom of worship was consistently refused them.

The Dutch Lutherans, in 1743, established a congregation in British Guiana that was successful from the beginning. Shortly after the organization of the congregation, the old Ebenezer Church was built at Fort Nassau and became a structure of historic significance in the life of the community. In 1943 there was a celebration in observance of the two-hundredth anniversary of Lutheranism in British Guiana.

Between 1804 and 1807 the British and Foreign Bible Society published twenty thousand copies of the New Testament in Portuguese. These were distributed along the Brazilian coast by merchants and seafaring men interested in the distribution of the Scriptures.

A congregation was organized in Brazil for members of the Anglican communion. The new church was begun in 1819.

In 1818, James Thomson, of the British and Foreign Bible

Society, landed in Buenos Aires shortly after Argentina had secured its independence. Thomson introduced the Lancasterian school system, and his educational projects received the warmest support from the leaders of the fight for independence in all the countries that he visited. The system followed the principle of making the older pupils teach the younger ones. In Buenos Aires a hundred schools were organized, so eager were the patriots for help in educating the masses. If the Christian church in England and America had only been prepared to follow up this magnificent opening! The textbook used for instruction in reading was the Bible. Thomson was made an honorary citizen of Argentina and later of Chile. In Peru, where he arrived in 1822, the liberator San Martín turned the friars out of a monastery in order that Thomson might set up his school.

In the year 1867 in the city of Buenos Aires another Thomson, Dr. John Francis Thomson, preached the first Protestant Spanish sermon delivered in South America. At about that same time President Sarmiento, of Argentina, asked an American missionary, Dr. Goodfellow, to make contracts with a number of normal school teachers in North America. Sixty-three teachers arrived, and in 1871 the first normal school in Argentina was founded.

Many English and Scottish soldiers and officers formed part of the armies that fought for independence in South America. In Bolívar's army there was a British Legion. Many of the officers settled in the South American countries. One of these, Colonel Fraser, settled in Colombia and later became secretary of war. He married a Colombian lady. He and an influential group of patriots saw that the South

American countries would never really be free until Christianity became a vital spiritual force among them. In 1850 they sent to Scotland for a clergyman. But there were no funds then for the sending of missionaries from Scotland. The American Presbyterian Board, however, responded to the call, and in 1856 Horace Pratt went to Colombia. Thus it was that Protestant work was begun at the invitation of people in Colombia.

A Scottish sheep farmer in Peru was taken to task by neighboring Peruvian farmers for his scrupulous and fair dealings with the Indians. He explained that his religious convictions would not allow him to take advantage of their ignorance. Some days later the neighbors came to him saying that they wanted him to bring a teacher out from England to inculcate in their sons a religion that produced such sterling character. This resulted in the bringing of the first Protestant missionary to Peru.

PRESENT ACHIEVEMENTS

Today the total Protestant community in Latin America is reckoned conservatively at 3,000,000. Protestant membership records, however, do not tell the full story of Protestant influence. There has been an increase of 50 per cent within the past five years.

There are several seminaries and many Bible Institutes in Latin America, and 60 hospitals and clinics. The widespread Protestant community reads 155 church papers and periodicals. The Union Publishing House in Buenos Aires, La Aurora, in which several denominations cooperate, published 35 books during 1950. This is only one of 10 Protestant

bookstores and publishing houses in that important city and its suburbs. One of the finest printing presses in the city is the Methodist Imprenta.

The Baptist Publishing House in Rio de Janeiro is a large four-story building that is a hive of activity. Some of the finest printing in Brazil is put out by this press. There are 12 publishing houses and booksellers in Brazil.

In Mexico City, the Casa Unida de Publicaciónes represents the publishing interests of several denominations, while bookstores are supported all over Mexico by Presbyterians, Baptists, and Lutherans. In Santiago, Chile, El Sembrador is the Protestant "sower" of good literature in that country.

Mission farms make a contribution to Latin America: 5 of them in Brazil; El Vergel, in Chile, with its nearly 4,000 acres, its 4 missionary farm experts, and nearly 1,000 people, men, women, and children, living on the land and learning the latest and best methods of farming; up in the highlands of Bolivia and Peru, among the Indians, the splendid Seventh Day Adventist missions; on Lake Titicaca, the Canadian Baptist Farm Mission; and the latest enterprise of this nature, the United Andean Indian Mission in Ecuador, in which four denominations have joined forces.

It is difficult for democracy and Protestant Christianity to succeed in countries where masses of the population are illiterate. Protestantism requires the reading of the Book. Wherever it goes it takes the Bible.

Consequently, Protestantism establishes schools and colleges. Its schools cover the southern continent and today, as during the past seventy-five years, they are graduating

thousands of well trained young men and women. It was the Protestant church that inaugurated the present continent-wide campaign against illiteracy that is being enthusiastically supported by the South American governments.

Evidence is abundant that the people of Spanish America welcome the representatives of Protestantism and value the services of Protestant schools. They place their children in Protestant educational institutions. Many of them recognize the fact that the presence of Protestant work is furnishing a salutary stimulus and challenge to Roman Catholic thought and practice. Not infrequently they testify to their regard for Protestant missions by conferring honors upon missionary leaders.

In Havana, at a large gathering of civic, educational, and church leaders in 1948, Dr. H. B. Bardwell and Dr. S. A. Neblett were presented with parchments by the Mayor of the city and made "adopted sons" of Cuba, in appreciation of their long services. Dr. Bardwell had been a missionary in Cuba for forty years and Dr. Neblett for forty-one years. This is representative of many such actions throughout Latin America.

Among the outstanding educational institutions of missionary origin, which continue to function under missionary auspices, are the following: Mackenzie College in São Paulo, Brazil (some of the finest engineers in that country are graduates of the engineering department of this college); Bennett College for girls, in Rio de Janeiro, with an attendance of over 600; Ward College in Buenos Aires, with a total enrollment that now reaches 1,000; Crandon Institute, Montevideo, Uruguay, with over 900; Santiago College, Santiago,

Chile, with nearly 700; Colegio Internacional, in Asunción, the best school in Paraguay; Gammon Institute, Lavras, and Granbery, in Juiz de Fora, both in Brazil. In Cuba there is Colegio Internacional of the Baptists, La Progresiva, of the Presbyterians, and Chandler College of the Methodists; in Puerto Rico the Polytechnic Institute, recognized by the American Association of Colleges and surpassed in size only by the University of Puerto Rico.

A number of these schools have pioneered along lines that were new to our southern neighbors. Crandon Institute established the first course in home economics offered in South America. Bennett College has the first pre-kindergarten department in the southern continent. Most of the Protestant schools are coeducational. Latin Americans who looked askance at coeducation are beginning to see that, far from bringing the scandalous results they feared, it works and has decided advantages. In Barranquilla, Colombia, encouraged by the example of two large Presbyterian schools in that city, the government held joint commencement exercises for their boys' and girls' schools, an epoch-making departure.

Protestants have taken the Bible to Latin America. Portions of the Scriptures have been translated into many of the Indian dialects. In some cases these dialects first had to be reduced to written form. Millions of copies of the Scriptures have been circulated by the British and Foreign Bible Society and the American Bible Society.

Typical of social service centers is La Boca Mission, in a congested section of Buenos Aires, which offers a free kindergarten, a gymnasium, a boys' club, classes in arts and

crafts for men and women, a free medical clinic, and sports facilities. In Rio de Janeiro, the Peoples' Institute has been ministering to a needy section of that city. Its program is similar to that of La Boca, with the addition of business classes and a full accredited high school program at night.

In Puerto Rico is the Marina Neighborhood House, with its kindergarten and primary school, day nursery, and milk distribution center. In Chile there is the Sweet Memorial and the maternity center, Madre e Hijo; in Montevideo, Uruguay, the Cerro Mission and Goodwill Industries. These are only a few examples of Christlike service that is being rendered to communities that are afflicted with grave social evils.

GREAT CHURCHES

There are some great Protestant churches and congregations in Latin America. In São Paulo there is the Igreja Unida, with twelve hundred members and fifteen hundred in the Sunday school. Forty laymen of that church have charge of eleven preaching places distributed throughout the city.

In Rio, one of the city's guidebooks marks a downtown church as the Presbyterian Cathedral! I was interested to see what a Presbyterian Cathedral was like, as I had never seen one in the United States. I found a large and very stately church building and a congregation of over twelve hundred filling it comfortably. It was Communion Sunday. Have you ever seen twelve hundred people participating in the Lord's Supper? It sounds as if it would be a difficult task. But that large congregation was quiet and reverent.

It was a simple service, nothing pompous or eye-catching. But the hush that followed the ministry of the elders (laymen are the pride of Protestantism) as they distributed the elements, indicated that the hearts of those people had been "caught" by the gospel of the simple Man of Galilee.

The Central Methodist Church of Montevideo rivals the Brazilian church in architecture and is a monument of beauty in the center of a very beautiful city. It shares honors with Emmanuel Methodist Church, whose congregation own a building of distinguished structure in the same city. While the latter church ministers principally to the English-speaking community, its position opposite the National University of Uruguay makes it a strategic center for student work.

In Mexico City two famous churches are to be found, the Gante Methodist Church and the Presbyterian Church of the Divino Salvador. The Mandamientos Church in Lima, Peru, gathers a large and enthusiastic congregation, not only on Sunday, but during the week. The two large Pentecostal congregations in Santiago, Chile, rarely have fewer than one thousand persons present at their average services.

Much of the Protestant work in Latin America is self-supporting and self-governing. One of the largest denominations at work in Uruguay and Argentina reports that its national work is 97 per cent self-supporting. Only the support of ten missionaries comes from the United States.

In several other countries the reverse is true. Some congregations are poor and needy. Others are entering gradually into the practice of Christian stewardship—a new idea to them. Pioneer work is going forward and must be still further extended in the vast interior areas. North Ameri-

can mission boards could use millions of dollars for new ventures and the expansion of current successes.

Great progress has been made during the past fifty years in Puerto Rico. During 1949, the Evangelical constituency in the island celebrated the founding of Protestant work there fifty years ago. Under the American flag since 1898, Puerto Rico has enjoyed complete religious liberty and this has been an important factor in the remarkable growth of the Protestant movement, as compared with some other Latin American countries.

There are four hundred churches in the island, and no town or village is without at least one congregation. The churches maintain about one thousand projects, many of them interdenominational, including kindergartens, secondary schools, chaplaincy in the prisons and leprosariums, three hospitals, one college that gives degrees, one union theological seminary, one union paper, and four rural centers. "It has been in the realm of religion that the United States has rendered Puerto Rico its best and major service," says the eminent Spanish scholar, Luis A. Santultano, in his book *Mirada al Caribe*.[1]

The city of Buenos Aires can boast of having fifty-two churches or preaching centers. Most noteworthy is First Methodist Church, the mother church of Protestantism, built eighty years ago and standing at the center of Buenos Aires' Broadway. It ministers principally to English-speaking residents, but weekly lectures in Spanish on religious subjects are part of its activity. Central Methodist Church,

[1] Quoted by Alberto Rembao in "Latin American Variations on the Protestant Theme," in *Religion in Life*, Spring, 1949. Used by permission.

with its splendid sanctuary, lecture hall, religious education plant, and offices, serves as a rendezvous for many interdenominational gatherings and activities. Central Baptist Church, whose brilliant young Argentine preacher is a university graduate; the Baptist Convención Church, whose minister is at the same time a successful, practicing physician; the worshipful Lutheran Church in the suburb Villa Devoto; and the attractive Colegiales Church of the Disciples of Christ, are among the more notable church buildings and congregations in the capital city of Argentina.

These and thousands of other congregations are singing their gospel to the people around them. There is no singing in the Rotary or Lions Clubs of South America because Latins have not been trained in community or congregational singing. Protestantism is singing its way into the hearts of Latin Americans. Said a recent correspondent in an Ecuadorian newspaper, *El Telégrafo*, of Guayaquil: "Protestant hymns and psalms on a Sunday morning are soft and beautiful. I do not know whether it is because I am attracted by the British and North American way of living, but when I hear those songs I sometimes think I shall become a Protestant."

YOUNG PEOPLE

The greatest hope of the Protestant Church in Latin America today is found in the young people. In February, 1941, the first Congress of Evangelical Youth in Latin America was held in Lima, Peru. Fifty delegates representing twenty denominations and twelve countries met in spite of enormous difficulties. Permission to hold this conference

was requested from the government. No answer was received. Foreign delegates arrived and the only thing to do was to go ahead and start the program. Each day it was expected that the police would show up and run the young people into jail. But the closing session arrived and all were still free. Then a week later, when most of the delegates were on their way home, the answer came from the authorities refusing permission for the holding of the conference! One of the results of this conference was the formation of a continent-wide federation of Latin American Protestant youth.

COOPERATION

There is an increasing movement toward a closer cooperation in Spanish America between the different Protestant groups. In Guatemala several denominations have joined to form a synod that looks forward to an indigenous church. Most of the Protestant work in the Dominican Republic is under the direction of a unique missionary organization, the Board of Christian Work in Santo Domingo, in which three denominations, the Presbyterian, Methodist, and United Brethren, pool their resources. In Buenos Aires there is a vigorous and enthusiastic ministerial association that meets once a month and brings together the pastors and missionaries of ten or twelve denominations. Tea is served, a social hour is enjoyed, and then some vital subject is discussed. Similar groups of ministers gather in Santiago, Chile, Montevideo, São Paulo, and Rio.

Two language schools, where new missionaries can study the language, history, and conditions of the country where

they are to work, have been established, one in Guatemala City and the other in Campinas, Brazil. In the latter, Baptists, Methodists, Free Methodists, and the Salvation Army cooperate.

In the Union Theological Seminary of Buenos Aires, seven denominations cooperate. Every year a training conference for pastors is held in this seminary. Attendance averages a little over a hundred missionaries and pastors, who for a week attend lectures and discussions related to the work that they are doing.

In Ward College of the same city, Methodists and Disciples have worked together for nearly thirty years. National Christian Councils [1] have been organized in all the important areas of Latin America. In giving themselves a name, they incline to the word "Evangelical." However, the word "Protestant" is becoming increasingly honorable and significant.

Some councils have been in existence for a number of years; others are of more recent creation. They serve to bring together Christian workers of different denominations for fellowship in a common task and to work together wher-

[1] Here is a list of these councils:
Confederation of Evangelical Churches of the River Plate (Argentina, Uruguay, and Paraguay)
Evangelical Confederation of Brazil
Association of Evangelical Churches in Puerto Rico
Cuba National Council of Evangelical Churches
Evangelical Council of Chile
National Evangelical Council of Mexico
Synod of the Evangelical Church in Guatemala
Evangelical Council of Peru
National Council of Colombia
National Council of Honduras

ever possible. In some cases, they perform the very important function of representation to the governments; they gather statistics or publish directories of missionaries and national workers; they sponsor evangelistic campaigns. More recently they have developed committees on literature, literacy, radio evangelism, and so on.

These organizations have been the rallying point of the struggle for religious freedom. It can easily be seen how important they can be in the development of the Evangelical movement in Latin America.

"Hemisphere solidarity cannot be built on a sick man's society," says Dr. Charles Morrow Wilson of the Rockefeller Institute.[1] Of the hundred and forty million people in Latin America he says that "at least fifty million of them are sick. Sick of everything from sprue to leprosy. . . . We have discovered a good deal about how Latin America lives and is gay. But we have heard very little about how Latin America dies."

The life expectancy of a resident in the United States is about 67½ years. In the southern republics it is between 15 and 35 years less. In Chile the life expectancy is about 35 years; in Peru, less than 32 years; and in Mexico, Argentina, and Uruguay, about 40 years.

"The fact that Spanish-American countries are harassed by infective diseases ought to be a matter of deep concern to us," says Dr. Wilson. "There is no virus-proof door standing shut between us and our southern neighbors. . . . The health of Latin America, just as much as its economic wel-

[1] "How Latin Americans Die," by Charles Morrow Wilson, in *Harpers Magazine*, July, 1942, p. 141. Used by permission.

fare, has become a vital problem for the United States."

Long before the Rockefeller Institute sent its doctors and nurses to South America, the Protestant churches of England, Canada, and the United States carried the spirit of the Great Physician to those needy lands. Sixty hospitals and clinics are no mean contribution to the physical health of a continent.

In the Confederation of Evangelical Churches of the River Plate seventeen denominations are represented. This efficient and representative body organized the Conference on Christian Work held during 1949 in the city of Buenos Aires. At a time when travel costs and difficulties seemed insurmountable 110 carefully chosen delegates from seventeen countries and twenty denominations met and spent fifteen days in a study of Protestantism's work and message in Latin America. Fraternal delegates from the Protestant churches of France, Spain, and the United States were present. The Committee on Cooperation in Latin America, with headquarters in New York City and in which nearly all mission boards with work in Latin America are represented, served as a clearing house for much of the planning that made this conference so eminently successful.

The unity of spirit displayed by this conference, the far-reaching policies mapped out for the future, the emphasis on ministerial training and on evangelism, reveal the fact that the young churches in these young republics have come of age. Separated by enormous distances and differing national characteristics, the Protestant churches of Latin America drew very close together during this great conference and have become more conscious of one another.

Previous to this conference and also in the city of Buenos Aires a Religious Education Curriculum Conference was held with delegates from nearly all Central and South American countries. Childhood is the promise and real wealth of those lands. The birthrate is high and the numerous children are bright and precocious. The Sunday school experts who gathered in Buenos Aires served notice that they intended to move the extensive work of religious education up to a higher grade of efficiency. The devoted workers who met in Buenos Aires know that much improvement can still be made in the materials and methods used in Sunday school work and for the training of our youth and converts. Visual materials, sacred art and drama, worship programs appropriate to the Latin spirit, and more indigenous expressions of praise through song, are all included in this advance program of religious education.

Recently I watched a Roman Catholic priest in our Buenos Aires Aurora Protestant Bookstore, as he purchased eighty dollars worth of Sunday school lessons and materials. He was enthusiastic about them. "We have nothing that can compare with these fine Bible lessons in Spanish that you put out," he said to the manager of the bookstore.

Protestantism makes no apologies for her enthusiasm in helping Latin America. What is that continent's main problem? Education? Health service? Let a land conservationist answer. He is William Vogt, who refers to South America as a "continent sliding to ruin," because of soil erosion and bad farming methods. But he quotes a Latin American scientist as saying that "*the number one problem is moral erosion;* until it is controlled, the problem

of soil erosion, certainly next in importance, cannot possibly be solved." [1]

We have every reason to be proud of the Evangelical movement in Latin America. But these young churches are still young, and are beginning to stand on their own feet at a time when they are surrounded by forces cruel and ruthless and are exposed to violent persecution. These tensions are creating new strength in these younger churches, but they still need our enthusiastic and wholehearted support. We must stand by them with our prayers, our sympathy, and our financial help.

All this is a challenge to a more united Protestantism. Only by working together will we be in a position to be used by God to meet the moral needs of those "lands of the dawning morrow." And what could not God do through a more closely integrated Protestantism!

[1] "A Continent Slides to Ruin," by William Vogt, in *Harper's Magazine*, June, 1948. Used by permission.

CHAPTER EIGHT

Questions and Answers

WHAT ABOUT THE WORK OF THE BIBLE SOCIETIES?

Too much praise cannot be given to the American Bible Society and the British and Foreign Bible Society for the splendid work they have accomplished. They are the right-hand helpers of hosts of national pastors and foreign missionaries. Recently, one of the largest theaters in the city of Buenos Aires was filled with thousands of enthusiastic members of the various denominations celebrating a Bible rally. Reports from Recife, Brazil, indicate that over 10,000 people gathered for a special service on the one-hundred-year history of the Evangelical movement in Brazil.

During the recent war it was impossible to get from Europe and the United States the supply of Bibles and Testaments that were needed. So the Bible societies turned to national sources in order to supplement their supply of Bibles. Facing the growing work done by the Evangelical churches in teaching the people to read and write, they ordered a 50,000

edition of the *Gospel of Mark*. In the first five chapters of this Gospel, each word was divided into syllables, and the other chapters were printed in large type. The demand was great, and thus the Bible societies assumed an important part in the work of literacy. In Argentina one million copies of the Gospels in Spanish were printed by one of our local Protestant presses for the Bible Society.

At the same time 30,000 Gospels of the new revision came from the press, as well as 50,000 regular edition New Testaments. Looking to the future, an order for 1,000,000 Gospels was placed with the Methodist Publishing House, and another 50,000 edition of the New Testament was being planned. The new revision referred to is a new comprehensive revision of the Almeida version of the Portuguese Bible, and it is being done by a special Brazilian committee. "When this translation is completed," says a prominent Rio pastor, "we will have a version of the Bible unsurpassed as to beauty of language and faithfulness to the ancient texts."

The degree to which the River Plate region (Argentina, Uruguay, and Paraguay) appreciate the work of the Bible Society can be seen in the increase of financial support. In 1950 a total of $54,865.48 Argentine pesos was received as compared with $6,866.70 in 1948 (approximately $5,000 and $750 respectively).

In his annual report the Secretary of the United Bible Societies of Argentina, Uruguay, and Paraguay sums up the outlook for the future: "The Bible societies will soon have to think in terms of a still larger volume of annual circulation in this important field. Several factors point directly to this development. First, the natural growth of the popula-

tion, together with a considerable flow of immigration. Second, the fact that illiteracy constitutes no problem in Argentina. Third, the growth of the Evangelical constituencies. Fourth, the increasing emphasis within the churches on the evangelistic spirit. Fifth, the efforts of the Bible societies to secure and stimulate additional channels for the distribution both in and out of the churches. Sixth, a deepening consciousness, which the Bible societies have done their utmost to foster, of the manifest need around us in all sectors of the population for the Bible, its message, and its Lord."

Follow the heroic trail of the Bible colporteurs in Mexico, Central America, Colombia, Ecuador, and Peru, and you will be listening to noble stories of martyrdom in the service of the Book of Books. Bolivia, Chile, and Paraguay have found that the blood of these martyrs has truly been the seed of the church. In Callao, Peru, the prison walls still stand where Francisco Penzotti spent two years in a cell for the crime of offering the Word of God to the people.

WHAT IS BEING DONE ABOUT ILLITERACY?

UNESCO reports that about 80 per cent of the population of Latin America is illiterate. This problem was highlighted and attacked vigorously when the World Literacy Committee worked with missions and governments in Latin America during the years 1943 to 1945. Space does not permit a description of the campaigns that missions are carrying on in all these countries. The splendid cooperation of the Latin American governments and of the Coordinator's Committee of Inter-American Affairs in Washington made it possible to

have fruitful results there even during the difficult years of the world war.

The literacy team helped resident Spanish-speaking missionaries and government employees prepare lessons, hold experimental campaigns, and train teachers in Mexico, Guatemala, Honduras, Nicaragua, Colombia, Venezuela, Puerto Rico, Santo Domingo, Haiti, Trinidad, and Cuba. The Brazilian who worked with Dr. Frank Laubach in 1943 on the Portuguese primers was Dr. Lourenco Filho, who within two years became director of education for Brazil. He adapted the original Laubach primer to their immediate use and today has in operation a splendid nation-wide literacy program with as many as seven hundred thousand studying each year. Mexico reports as many as a million a year learning.

The Venezuelan government has been pushing the program vigorously. The missions, headed by Alan Reed, in cooperation with Union Periodista, have had good results in Ecuador. Recently Cuba has been working effectively with the lessons that the *Reader's Digest* published in Spanish for the World Literacy Committee. In Haiti the team, working with the Reverend Ormonde McConnell, reduced the hitherto unwritten Creole language to writing and prepared literacy textbooks. Since the Haitian literacy campaign began in 1943, progress has justified the American Bible Society in publishing an edition of thirty thousand Creole Gospels. More recently UNESCO has supplemented this literacy campaign by conducting an experiment there in all-round fundamental education in the Jacmel and Marbial valleys.

IS PROTESTANTISM GROWING?

While the population of Latin America has increased only 113 per cent from 1910 to 1940, the number of Protestants has increased by 319 per cent. Excluding the West Indies, we have: 621 elementary schools, 119 secondary schools, 4 teacher training institutions, and 34 Bible schools.

DOES THE WORLD COUNCIL OF CHURCHES INTEREST LATIN AMERICANS?

I would risk saying that in general Protestant people in these southern Americas are more conscious of what is going on in the outside world than the average North American. The latter is being rudely shaken out of his parochialism, but Latin America has always been very sensitive to events in Europe and North America. It is not strange, therefore, that the ecumenical movement in world Protestantism should have awakened keen interest in these countries. There is also a growing interest in and support of the United Nations Organization.

WHAT ABOUT POLITICS IN LATIN AMERICA?

Politics are quite predictable in some countries; the dictator or *caudillo* sees to that. They are unpredictable in others because of contending groups of military aspirants to office, and they usually are more exciting than in the United States or Canada.

It is difficult to develop a functioning democracy among people who cannot read nor write, but great progress is being

made. Chile, Cuba, Uruguay, and Costa Rica are showing the way. In the 1950 general elections held in Brazil, the hemisphere's biggest republic, fifty thousand candidates, campaigning on 14 party tickets for 18,000 offices, wooed the votes of 11 million electors! All that is needed is time and a vital faith that develops the critical faculties in harmony with Paul's injunction: "Prove all things, hold fast that which is good."

Latin Americans long for freedom to be the men and women God meant them to be, not lead toys in an ecclesiastical or political box. And of all disciplines with which to set the mind free we know of none better than the Christianity of Jesus Christ. The end it sets before us is not personality suppressed, but personality expressed. The goal is self-realization through self-sacrifice. The Founder of Christianity never demanded unreasoning obedience.

WHAT ARE THE MOST URGENT SOCIAL PROBLEMS?

Illegitimacy: 48 per cent of the babies born in Lima, Peru, are illegitimate; in Ecuador in 1947, 34.8 per cent; in Colombia in 1947, 28.6 per cent; in Panama in 1949, 56.8 per cent. The chief of chancery in Cardinal Guevara's office in Lima said: "Of course, we are partly responsible for the fact that so many people among the lower classes fail to realize the importance of marriage. But we are handicapped by a shortage of priests. . . . Immorality among the younger generation is increasing fast, due to the influence of movies, radio, and imported literature." [1]

[1] Quoted in *Time*, Oct. 2, 1950. Courtesy of *Time*, Copyright Time Inc., 1950.

Undernourishment: One of São Paulo's leading health experts examined two thousand children in that superb, modern city, and found nearly all of them tuberculous.

Neglect: Life is cheap in Latin America. In North America man power, until recently, was a scarce commodity. It has always been a glut on the market in South America. Millions of Indians and half-breeds breeding other millions! The average working life of a Bolivian miner is four years. But when he drops dead, a victim of undernourishment and neglect, there are a dozen others to take his place. Hispanic America needs to know that the first emphasis of Christianity is on the individual—on the worth of the individual soul, on the value of individual experience, on the sanctity of individual conviction. South America needs to be shown that, according to the Christianity of Jesus Christ, the peon has a place in the scheme of things.

WHAT IS BEING DONE IN RADIO WORK?

One of the best radio stations in South America is in Quito, Ecuador. It is a Protestant station and is known as the Voice of the Andes.

Evangelical radio stations are operating in Mexico City, San José, Costa Rica; Quito, Ecuador; and La Paz, Bolivia. Two more are scheduled soon for Guatemala and Recife, Brazil. In Argentina no Protestant radio programs are permitted, but most other Latin American countries grant considerable freedom for religious broadcasts.

Some pastors and missionaries have engaged in radio work without the necessary training and equipment for successful use of the new medium of communication. The freakishness

and poverty of some of the Protestant programs in Argentina made it easier for the government to yield to the pressure of the hierarchy in its efforts to drive Protestants off the air.

A new era of success and expansion is assured, due to the work of the Radio Committee set up under the auspices of the Committee on Cooperation in Latin America. The Radio Committee has published a text on radio technique and has set up training classes on radio evangelism in various theological seminaries and Bible schools.

To assure a high quality in Protestant programs, production and recording studios have been set up in Buenos Aires and Mexico City. The next step calls for the organization of a continent-wide chain of Protestant transmissions, using mainly recorded programs.

WHAT ABOUT ALCOHOL EDUCATION?

In Sunday schools and Protestant day schools temperance education is given. But alcoholism is a growing problem in every one of the southern republics. In Chile it is a grave national menace. There was a time when several temperance organizations, among them the W.C.T.U., had representatives in Latin America. I know of no such representatives in any of these countries today. Some financial help is being sent to local organizations by the W.C.T.U. But much ground has been lost, at a time when some of these governments are waking to the serious inroads that alcohol is making on the health and efficiency of their people.

Alcoholism is the greatest social problem Chile confronts today. Official statistics reveal that from 1938 to 1944 consumption of liquor increased at the rate of 848 million pesos

(over $28,000,000) yearly. Drunkenness among workers has resulted in an annual loss to industry of $35,000,000. Consumption per capita of wine is 79.5 liters;[1] in 1944 a total of $65,000,000 was spent for wine alone. The increase in the number of drunkards imprisoned in 1944 was 200,000 over the number in 1943.

Favorably impressed by the way in which the Protestant forces of the country have been educating the people on the evil effects of alcoholism, the government has asked a Chilean pastor to head the official campaign of popular education against consumption of liquor. Four hundred pastors representing all Protestant denominations have been cooperating with the government in distributing printed tracts on the harmful effects of liquor. They have also been active in organizing leagues in favor of total abstinence and disseminating information on how alcoholism may be eliminated.

The Argentine government sent one of its doctors for special study in the Yale University courses on alcoholism, and on his return to Argentina the first thing he did was to get into touch with a Protestant temperance group. Here is a great challenge to Protestant Christianity. We need in Latin America guidance on how to face this social evil.

WHAT ABOUT THE "INTELLECTUALS" IN LATIN AMERICA?

Let Dr. K. H. Ting of China, a secretary of the World's Student Christian Federation, who visited South America recently, answer:

"In this, my first contact with the South American intel-

[1] A liter is a little more than a quart.

lectual, I gained a deep impression of him as quite a unique person, which was later further strengthened through my subsequent contacts in other parts of the continent. He is marked by a charming versatility and wide range of cultural tastes. He is humanistic rather than puritanical, curious about everything in the universe rather than highly specialized, logical and dialectical rather than practical and pragmatic, more dexterous in ideas and tongue than in things and hands. His background of Western historic classics is abundant, perhaps reflecting the French encyclopedic ideal of education. Like his Asian counterpart, he is aloof from manual labor, and one finds him theologically communicable, though sometimes given to prolific argumentation."

WHAT IS THE INFLUENCE OF AMERICAN BUSINESS?

There are, of course, honorable exceptions, but the majority of Americans in business and the diplomatic service are completely indifferent to religion. Occasionally an ambassador or consul comes to church, and it becomes a cause for lively comment. The American consulate reports six thousand North Americans in one of our large cities. But Union Church in that city gathers a meager hundred and fifty. However, we baptize, marry, and bury all of them.

DO TOURISTS HELP OR HINDER?

As compared with Europe, South America gets few tourists. It is four or five days from New York to Europe. It takes fourteen days to get to Rio. Mexico and Cuba, of course, are exceptions.

The tourist is not much help in interpreting the best of North America to South America. When he leaves his home town, he usually leaves his religion behind until he gets back. Then on Sunday in Latin America he can go to bull fights and horse races. It is astonishing to see how many people wilt morally when they get a few hundred miles away from their home town and find themselves deprived of the props and crutches of tradition and custom that kept them in line back home.

IS STUDENT EXCHANGE VALUABLE?

This is one of the most effective ways of drawing the Americas together. Many students and professors who go from Latin America to the United States and Canada are not professing Roman Catholics. But many Americans, not only Roman Catholics but also Protestants, take it for granted that anyone who comes from Latin America must belong to the Roman communion.

Recently a South American professor who returned after a year of special work in the United States said to me, "I spent one of my first Sundays on the college campus as a guest in the home of one of the college deans. When church time came they drove me to the Roman Catholic Church and then they went on to their Protestant church. I, who never go to church," he said chuckling, "I really would have liked to accompany them to their church." Without any intention of proselytizing, it would be well to see that Latin American students and professors be given a chance to see what Protestant Christianity is and how Protestants worship.

HOW ROMAN CATHOLIC IS LATIN AMERICA?

The fallacy that Latin America is solidly Roman Catholic has been taken for granted by most North Americans. But Roman Catholic experts from the United States who have recently visited the southern republics are beginning to tell a different story.

In his recent book, Father Peter Masten Dunne, S.J., reveals the fact that he is not very sanguine about the present state of the church in South America.[1] Figures for Argentina, Brazil, Paraguay, and Colombia that he gives tend to show that only 10 per cent of the people, or less, fulfill the minimum requirements of the Roman Catholicism they are supposed to profess. He complains that "numbers of the clergy have been more given to the promotion of specialized devotions . . . than in explaining to the people the rational basis of their faith."

Writing in the *Holy Name journal*, November 11, 1945, the Roman Catholic writer and lecturer, Richard Pattee, weighed Latin American Roman Catholicism and found it wanting. He says there are two types of Catholicism in the Southern countries: (1) "the black dress and mantilla," the "sentimental brand practiced in large measure by pious older ladies" and on Sundays by "the younger women, dressed more to please the younger men than God"; (2) the intellectual—a brand of Romanism practiced by a minority aware of the full significance of the ideals of Catholicism. In al-

[1] *A Padre Views South America*, by Peter Masten Dunne, pp. 267–277. Milwaukee, Bruce Publishing Co., 1945.

most every Latin American land but Mexico, he declares, the masses have apostatized.

To win them back Dr. Pattee outlines a five point program: (1) The church must break with the conservative political parties; (2) It must abandon the tendency inherited from the Spanish Colonial period to treat Indians and Negroes as negative factors in national development; (3) It must quit supporting the large landowners; (4) It must practice the positive social principles of the papal encyclicals; (5) It must realize that, in the long run, the only way to combat Communism and Protestantism is to do the job better.

American Roman Catholic visitors to Latin America are fond of emphasizing, on their return, the Catholic background of the southern peoples. Undoubtedly, South America was cast originally in the mold of Spanish Romanism. But the soul of educated Latin America has been a vast moral and spiritual vacuum. Positivism, theosophy, the worship of humanity, and spiritism have rushed into that void and made a bid for allegiance. In the Brazil census of 1942 only 49 per cent of the people declared themselves Roman Catholics. Ten million declared themselves spiritists —this out of a total population of forty-five million!

Right at the height of the political reaction caused by the Catholic-Conservative party in Colombia, which swung that country back into an apparently totalitarian regime, and in spite of the strict government censorship, the leading newspaper of Bogotá, *El Tiempo*, on December 24, 1949, in an editorial examining the moral crisis through which that country was passing, declared:

Colombia has acquired the reputation of being religious, but we fear very much that its religiosity is more an appearance than a reality deeply felt and lived. We are satisfied with externals, and do not interest ourselves in what the religion we profess expects of us in the way of sacrifice and its demand that charity express itself in understanding, tolerance, and justice. We build altars to the worship of God, but we spread hatred over the country like a prairie fire, while seeking only to satisfy our ambitions and passions. With shocking frequency we subordinate the external to the earthly.

HOW IS DENOMINATIONALISM WORKING?

We get together splendidly, in spite of our peculiarities and eccentricities—that is the glory and miracle of Protestantism! Oh, we have our arguments and scrimmages—some of us have been immersed and others only sprinkled! Some stand for prayer, others kneel, but the majority just sit. We all learn our Bibles, chapter and verse, and then argue over what the verse means! And there is no final referee to impose his decision on any of us. The pope would settle these matters very quickly and efficiently. We settle them in our own way and in the process we grow into mature Christians and go our way free, happy, and praising the Lord!

We will get together more easily and more often as the denominational boards in the United States increasingly coordinate their approaches to Latin America. They are doing this through the Committee on Cooperation in Latin America. The native courtesy of the southern Americans weaves a golden thread into the stuff of life. Witness an Argentine pastor's declaration at the Latin American Evangelical Conference, held in Buenos Aires, in 1949. "Among Chris-

tians," he said, "the words majority and minority are foreign words."

The occasion was the proposition that the word "Evangelical" instead of "Protestant" be used in all reports. After some discussion the vote was taken, and it was noticed that of the nearly one hundred accredited delegates, sixteen voted against the proposition. The majority *refused to win.* The motion was reconsidered and a committee representing both views later brought in a recommendation that was unanimously and joyfully adopted.

Commenting on this brotherly spirit of consideration, Dr. Wesley Carr, one of the Brazilian delegates, gave a further example: "On the last day of the meeting a report carried the expression 'growth of the kingdom of God.' Three members of a certain denomination, somewhat apologetically, said that they could not subscribe to that expression because it was contrary to the creed of their church, but they did not ask that it be changed. The other delegates said, 'It would not be in the spirit of this conference to make any declaration in which some of its members could not concur.' The three members were asked to formulate a statement embodying as much of the idea as they could accept. In a true spirit of brotherhood they proposed a statement which embodied essentially the same idea but did not contradict their creed. It was unanimously adopted."

IS THERE MUCH RELIGIOUS PERSECUTION?

In general the people and leaders in Latin America are liberal and opposed to all forms of persecution. But special groups, led by fanatical religionists, are providing lamentable

exceptions to this hospitable spirit. Clerical groups in Mexico, Colombia, and Bolivia have shed the blood of Christian martyrs.

One or two examples of many will suffice. In Bolivia, Norman Dabbs, able young Canadian Baptist missionary, and seven Bolivian Evangelicals were brutally murdered by a mob of three hundred Indians. The victims were holding a religious service. *Time* magazine (August 22, 1949) said: "Many an Indian miner has been told that the Protestants are messengers of the devil. . . . From the sowing of such seed came evil fruit last week." [1] In the District of Cali, Colombia, during 1950, only eight of thirty-eight Protestant churches remained open; missionaries and their families had to flee from many outlying districts to the capital city for safety. The Presbyterian church at Dabeiba, Colombia,was blown up, with the connivance and assistance of the Mayor and Chief of Police.

But we try to remember that a live Christian church cannot be created by smothering Christians in comfort or making life easy for them.

I recall a service in Peru. The church windows had been stoned and were out; there were holes in the roof; the floor and seats were spattered with plaster and broken glass. But we held our service, and we read from the eighth chapter of *Romans:* "What shall we then say to these things?" What can be said to shattered windows and holes in the roof, and perhaps worse to come? There *was* something we could say and we opened our Bibles and said it together: "If God be for us, who can be against us? . . . Nay, in all these things we are

[1] Courtesy of *Time*, copyright Time Inc., 1949.

more than conquerors through Him that loved us. For I am persuaded that neither life, nor death . . . nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." As we read, courage was kindled, we were united in a living fellowship, and the unseen world became a reality.

CHAPTER NINE

Adventuring for Christ

"Directly before our eyes lies the only untouched and unspoiled, unembattled and undestroyed continent and portion of the earth's bedeviled surface," is how one visitor to Latin America refers to that part of the world.[1] He goes on to ask: "Are we going to forget the great lesson of the war? That South America was our friend, in our hour of need, rather than our needy friend? Hasn't it dawned on some of us yet, that we cannot completely get along without South America?"

The stage is all set for a great spiritual awakening among the peoples of those southern lands. India is deeply religious. China has an ethic that orients her life. But over against this spirituality of the Orient, one is impressed by the "earthbound spirit," as one observer puts it, of the peoples of Hispanic America. South America is a continent without strong religious and ethical anchorage. It is like a

Brazil, by Henry A. Phillips, pp. 194, 195. New York, Hastings House, 1948. Used by permission.

ship splendidly equipped, all sails set and filled with wind, but no hand on the rudder.

This is a day of great opportunity for Protestantism in Latin America. We are still a minority, but a minority that is deeply respected. On his last visit to South America Dr. E. Stanley Jones discovered that we occupied a more central and influential position than when he first visited that continent. He tells of a theater seating three thousand people:

> When I saw the announcement, I said . . . that they would never fill the theater with such advertising. For at the top of the announcement was the statement, "The Evangelicals return to the Royal Theater," and it was signed by all the pastors in the city. The Evangelicals (the Protestants) had filled the theater a month before on the issue raised by the Roman Catholic bishops' pastoral letter against the Evangelicals. But I was sure that they couldn't do it again—not with that advertising. Seventeen years before when I was in Latin America I could get a public hearing only by being advertised as a friend of Gandhi and Tagore. To emphasize that I was an Evangelical was to guarantee no hearing. Nevertheless, they packed the theater, and the service from beginning to end was Evangelical—hymns, prayers, Scripture reading, benediction. Half the audience was non-Evangelical—a fact revealing of the change that is taking place.[1]

Protestantism is a lay movement and no proper estimate of its progress in Latin America can be made unless one recognizes that the laity are at the heart of the matter. In street preaching, radio programs, cottage prayer meetings, and the gathering of children and young people in Sunday schools, it is the layman who is at the center. I think that it is no

[1] "What I Found in Latin America," reprinted by permission of *The Christian Century* from the issue of July 25, 1945.

exaggeration to say that one-third of the preaching places are manned by laymen.

FAMILY LIFE

South America is a "man's continent." In family life man has been at the center. The legal status of woman has been that of an inferior to man. Moorish customs that have survived, Spanish traditions, Roman legal precedents, and the prime concern of the Roman Catholic Church to keep woman under the control of the clergy, have contributed to make woman's position in Latin America contrast very notably with that of her emancipated sister of North America. It is interesting to note that liberals in Colombia oppose woman suffrage because the women are controlled by priests.

> The husband supported the family, selected and controlled the residence, managed his wife's property, if any, and gave her his name and nationality. Legally speaking, the married woman had no identity, could not sue or be sued, operate a bank account, buy, sell, receive, or give away her own property, and if, because of economic necessity, she had to work for gain, her husband could legally take possession of her wages and spend them as he liked.[1]

This is the code that has persisted down to contemporary times. However, it is gradually being modified: in Chile, for instance, a recent law gave women equal legal status with men. In Argentina, women have been granted equal suffrage with men. When given an opportunity, women have won distinction in all the professions. Others have served

[1] *Women under the Southern Cross*, by Margaret Ross Miller, p. 54. Boston, Central Committee on the united Study of Foreign Missions, 1935.

as consuls, judges, mayors of cities, and on international cultural committees.

The outmoded social organization that has placed women in a position of inferiority has led to a disintegration of the South American family. Infant mortality is high. In Chile three out of five babies die before the age of two. Illegitimacy in some countries is as high as 80 per cent. Legal divorce is found in few countries; Mexico and Uruguay are exceptions. But in all the others there can be legal separation; in some the marriage can be legally annulled, and the parties so affected are allowed to marry again.

In general, the South American wife does not expect nor demand absolute fidelity on the part of her husband. As long as she is not ill-treated nor neglected, she adapts herself to a double standard of morality. While women of the upper classes find compensations for their inferior status, women of the lower classes have had to carry fully the cruel burden of this medieval culture pattern.

Three groups in Latin America challenge Protestantism to a more extensive and efficient preaching of the gospel: the Indian, organized labor, and the so-called intellectuals.

THE INDIAN

The Indian has been the forgotten man of Latin America. He remains a serf to this day. He is kept on the fringe of society and is valued only as a source of cheap labor. The state of peonage in which he is kept is little more than a politer name for slavery.[1]

[1] *Labor Problems in Bolivia: Report of the Joint Bolivian-United States Labor Commission*, p. 7. Montreal, International Labor Office, 1943.

It is estimated that no fewer than twenty million Central and South American Indians died during Spain's conquest of America. A chronicler in 1633 says that "for each dollar coined in Peru, ten Indians died." European diseases, brought over by the conqueror, decimated the Indians and wiped out great cities that they had built. Nevertheless, these original Americans are found still in great numbers, and in some of the republics they are an actual majority of the population. It is estimated that there are today in Latin America nine millions of native Indian stock, representing a potential charge of dynamite that anyone can explode.

In 1947 a very serious uprising took place among the Lake Titicaca Indians. When the leaders were captured, they muttered drunkenly: "We want our land back." Landowners, eager to keep cheap labor, have fought efforts to educate the Indians. When they appealed to Bolivia's president to punish the criminals, he answered: "Government and justice will do their duty. But landowners must start a new policy of humanity, Christian feeling, and a more civilized sense of justice toward the Indian. Without this, no force can stop these terrible happenings."

The Protestant churches are proud of their work among the Indians. Farms and schools are media by which the Indian's lot is being improved. The great farm of the Methodists in Ancoraimes near Lake Titicaca at an altitude of 12,500 feet; the Huatahata farm of the Canadian Baptists on the shores of the same lake, with its schools and lovely chapel built by the Indians themselves, are examples of practical missionary work that is being increasingly appreciated. The latest development along this line is the farm at Picalqui,

Ecuador. Four mission boards cooperate in this project.[1]

The farm is a center for agricultural purposes, education, medical work, home improvement, and evangelism. Farmers come long journeys to see the experiments being carried out with forage crops, beans, barley, and wheat, as well as soil conservation, reforestation, and contour plowing. A group of government officials who visited this farm commented: "This is what our country needs."

The first time the Indians who work on the place were paid for overtime, they felt sure there was some trick to it. They were accustomed to being cheated out of part of their wages; they knew what that was. But to be "tricked" by being paid more—that puzzled them until they discovered that here were Christians who not only talked religion but practiced it.

In a Congressional report that was later published in book form, Dr. Erasmo Roca, chairman of a commission appointed to study the needs of the Indians in Peru, declared: "The most practical work done for the regeneration of the Indian has been accomplished by the Protestant missions. The Indian converted to the gospel does not drink, does not chew the coca leaf; his clothes are clean; he looks you in the face; when he greets you he no longer bows to kiss your hand . . . he is conscious of his rights and knows his duties. . . . Judged impartially, we feel that this work of the Protestant pastors should receive our applause. . . . We believe that the gov-

[1] The Board of Foreign Missions of the Presbyterian Church, U.S.A., the Executive Committee of Foreign Missions, Presbyterian Church, U.S., the Board of International Missions of the Evangelical and Reformed Church, and the Board of Missions of the Evangelical United Brethren Church.

ernment ought most decidedly to lend its protection to the social work undertaken by these Evangelicals of Puno, who seem to be the only ones who, until now, have been able to solve, in a practical way, the problem of the education of the Indian."

ORGANIZED LABOR

As regards organized labor, the most significant thing that has happened in Latin America during the past decade is the awakening of the working classes in countries like Mexico, Costa Rica, Colombia, Brazil, Peru, Chile, Uruguay, and Argentina, where the working man is no longer an enslaved Indian and where he has become conscious of himself as an element of power. Christianity, either Protestant or Roman Catholic, is not exerting much influence on this new force. Romanism has always allied itself with the landowning class and is itself a powerful landowner.

There is a great unrest among the working classes, but it is a mistake to suspect that communism is back of the occasional outbreaks of violence. The military coups, which so frequently have overturned governments in Latin America, have certainly not been engineered by Communists posing as generals. Not long ago a Roman Catholic member of the Chilean National Congress declared that "in Chile there is no communism, but plenty of hunger," and as long as hunger is king, there will be unrest. It would occur even if Karl Marx had never written *Das Kapital* and Russia had not followed the Communist line.

The common people heard Jesus gladly. It was the scribes and pharisees, the intellectuals of his day, who gave our Lord

the greatest difficulty. And so it is today. Protestantism finds a ready response from the Indian and the peon. The working classes respond to the Protestant gospel of a full and enriched life. But the educated classes offer the greatest resistance. They have broken away from the church of Rome, finding in her obscurantism and medievalism an obstacle to progress and a shackle for the mind. They have rejected religion because they do not conceive of its having anything to do with the real business of life.

INTELLECTUALS

The intelligentsia are hard to reach. Intellectual pride may hold them in its deceiving grip, or they may be tempted to retire to an ivory tower and watch the procession go by. They may have become very wise about facts while remaining unenlightened regarding values. They may be absorbed in themselves and bedazzled by the partial achievement that science and philosophy have brought them.

But look carefully and you will also find them frequently bewildered because these partial gains, this bread of compromise, this heady wine of self-conceit, do not satisfy. The discoveries of science and the plausible conclusions of philosophy seem only to have furnished them with new, though perhaps more elegant, ways of being lost.

"Hence it is to them," says Professor Hocking, "as well as to the poor in spirit, that our compassion must go out. If we are indeed to pray for the salvation of the world, we must not address ourselves alone to those who are easiest to help. It is the true instinct of the great preacher that leads him to Corinth, to Athens, and then to Rome. I fear that we must

say of the preaching of our time, especially in the mission field, that it has evaded its hardest problems; it has addressed the multitudes, the poor and the outcast, as it should have done; but it has avoided the scribes and pharisees, as it should not have done. To this extent it has been unworthy of its Master. It has shirked the labor of thought. It has not sought to save the world, but only a fragment of the world."[1]

Someone has very pertinently remarked: "The unoccupied mission fields are not merely geographical; they are intellectual, moral, spiritual."

A missionary leader, returning from a world tour, writes: "One of my positive convictions is that we must provide missionaries who can give a high philosophic interpretation of Christianity to thinkers in non-Christian countries."

The rival systems that contend with Christianity have thought behind them and must be met with thought. Philosophy will not save the world. Belief in God is not alone an intellectual matter. But no religion can do its full work in the modern world without the tools of thought and reason. What has the mind of Christ to say to the modern mind? What has Christ to say to philosophy? Does his lordship extend to science and philosophy?

The unchurched educated classes are shy of everything that has the odor of ecclesiasticism. They are fearful of falling under the yoke of clericalism. They must be met on their own ground, on neutral territory. Hence we rent halls or theaters or use any suitable premises where they will feel at home.

[1] *Evangelism*, by W. E. Hocking, privately printed pamphlet, p. 11, 1935. Used by permission.

ADVENTUROUS EVANGELISM

Ten years ago I was called to a special mission in Latin America as a traveling evangelist and lecturer to the unchurched, under the Committee on Cooperation in Latin America, an organization representing the major mission boards of Protestantism. I accepted the call to this work with great trepidation. Would we have any success? Would we get a hearing? These questions have now been settled. Our problem in many communities is that of finding a theater or hall large enough to hold the crowd. During the last ten years Chile, Peru, Bolivia, and Colombia, besides the River Plate Republics, have been visited. We have made a special point of getting a hearing in schools and university centers.

Special attention has been given to the type of publicity used in announcing the meetings. The subjects of the addresses have been worded so as to pique the curiosity and stir the interest of the public. On the other hand, we have always let it be known clearly that our addresses were to be of a religious nature. We never make disparaging references to Roman Catholicism, and when possible quote authorities and writers of the church of Rome. At the close of each series we always ask for names and addresses of those who would like to keep in touch with us and who would like to know more about Christ. Following are excerpts from a report on one of the early campaigns held in the city of Buenos Aires:

We secured one of the finest halls in the city and printed large posters which were set up in strategic places. Our hall would

seat eight hundred. "Do you think that you will get more than two hundred people out to hear a religious address in this city?" one member of the organizing committee had asked. But we felt that we ought to plan generously and have more faith. I confess that occasionally a feeling of dismay would take me as I thought of the busy, confident city to which we were laying spiritual siege. Then to make matters worse, our committee had broken down in its newspaper propaganda. And, finally, to dampen my spirits all the more, it rained on the day of our initial meeting.

The addresses were to be five, from Monday to Friday, at 6:30 in the evening. The dinner hour here is 8 o'clock and the hour we chose for our addresses is the popular time for lectures and especially favorable for reaching the professional and teaching classes. I thought of our large hall! Would we have more than a handful? Just before we started for our first meeting, a telegram came with a heartening message from a young Argentine pastor up country: "May Christ be the support and crown of your address. Central Church will be praying for you."

The general subject of my address was: "Can We Still Be Christians?" Under this general heading I took up each evening some phase of our modern problems and tried to find in the principles laid down by Christ the possibility of their solution.

Four hundred people were present at that first address. We had a great time! On the second night all the seats on the main floor were filled—about six hundred. On the third night about 150 people had to crowd up into the gallery. Each night the crowd grew larger and more eager. On the fourth night we managed to have a question and answer period at the close of the address. Facing the bombardment of questions from that eager crowd was a great experience. Among others, Socialists were in evidence, a few Communists, theosophists, university students, etc.

The predominant religion these people have known is a form of intolerance that frowns on discussion and discourages debate on questions of religion. You cannot realize, therefore, how delightfully surprised they are to find us confronting the problems of

religion with an open mind and fearlessly facing the real difficulties that Christianity creates. One questioner prefaced his questions thus: "I have always found Christians ignorant and fanatical and unwilling to discuss their faith. But I have found in you a different type of mind. You are fair, you look at all sides of a question, and seem to go out of your way to meet difficulties. I feel that I can follow you with confidence." Then followed the question that was giving him great difficulty: "Was Jesus God?"

On the final evening over a thousand people were crowded into our hall and the doors had to be closed in order not to violate fire security regulations.

The masses and classes alike are discovering that Jesus Christ has been misinterpreted during the past religious history of this continent. It seems incredible, but it is true: the Christianity of Jesus Christ is surprising news in Latin America. So we are finding a rediscovery of him, a growing sympathy for his personality and teachings.

One result of this venturesome evangelism is that we have taken Christianity out of the stuffy, artificial surroundings in which it has been nearly smothered in that southern continent and we have thrust it into the center of the arena of life. At the close of one of our theater meetings in Bogotá, Colombia, a prominent Colombian educator said to us: "You are making it easier for those of us who wish to stress moral and religious values. Your courage in taking religion out of its usual ecclesiastical surroundings and going with it into our principal theaters and acclimatizing it to our everyday life, fortifies those of us who feel that religion is not simply an official church function but a matter of everyday life."

CHAPTER TEN

Why an Evangelical Witness?

Wherein lies the irreconcilable difference between Roman Catholicism and Evangelical Christianity? It is in the doctrine of the church. Roman Catholic catechisms very clearly teach that the central dogma of Romanism is its conception of the church, its infallibility, its continuity, its divine origin, and its supernatural powers.

The supreme law of the Roman Catholic Church and the ultimate expression of piety is submission and obedience to the authority of the church. Her dogmas might seem irrational, her commandments arbitrary; nevertheless, reason, conscience, and liberty must yield to the voice of the church. It was no surprise, therefore, when the Vatican Council of 1870 formulated the dogma of papal infallibility.[1]

While logically this makes for absolutism and intolerance, behind these steel-clad dogmas of the Roman Catholic in-

[1] Auguste Sabatier, in his *Outlines of a Philosophy of Religion Based on Psychology and History*, gives an excellent account of this process. I gladly acknowledge the influence of his thinking. New York, James Pott, 1897.

stitution there are many pious souls. Within Romanism there has always been a latent Protestant strain: that is to say, a spirit that was unwilling to yield entirely to the oppression of an external and tyrannical authority. The Roman Church has always had its St. Francis and its stirrings after Bible truth.

The sense of autonomy, the larger enfranchisement of man's spirit, the feeling of adulthood characteristic of Protestantism at its best is the legitimate and inevitable product of Christianity. Like a golden thread it appears, throughout the ages, woven into the texture of organized Christianity. It is the struggle of the spirit against the letter; the effort of the soul to master the body; the spontaneous, creative spirit breaking old molds and flowing into newer and finer forms; it is regulation by rules converted into inspiration by enlightened conscience. It is the struggle between the apostolic spirit, democratic and simple, and the monarchical and sacerdotal concept of authority.

Protestants emphasize the inwardness of religion. Grace works from within. No attempt is made to impose goodness from without. Spirituality is not gauged by the number or fervor of pious works wrought, but rather by the sincerity, goodness, and elevation of the life of the spirit. Man's personality cannot always be kept in spiritual tutelage. He must become master of himself. He will rejoice confidently in the love of the Father. He will experience a filial sense of God's presence. He will not feel the need of a host of mediators to win his Father's favor. His personality will broaden and develop freely. In Christianity men should come of age.

Three factors in the Protestant way of life are: first, faith in the capacities of the common man; second, faith in the self-evidencing power of truth; and, third, faith "that this seemingly apathetic universe . . . is on the side of the nation and the society which tries to embody human brotherhood."

To what extent has Romanism had faith in the capacities of the common man? To get an adequate answer you must trace the development of society over two or three centuries in the areas where Romanism and Protestantism respectively have had a relatively free hand. Compare Spain, Italy, South America, and Quebec with Great Britain, Scandinavia, and North America apart from Quebec and Mexico. In Roman Catholic countries the church undoubtedly inspires, guides, rules, and shelters the common man. Under this spiritual tutelage man may be far happier than the free man adrift and often rudderless. But we certainly cannot say that the spiritual and intellectual capacities of the common man are recognized and developed. On the contrary, the common man is so sheltered that he has been kept back and kept down.

We believe in the common man. And that cornerstone of democracy—confidence in the potentialities of the common man—comes out of the Bible.

Autocracy must place limits to the development of human potentialities. It cannot grant free speech, since that may endanger its authority. It cannot permit all forms of worship, for that also might endanger its absolute authority. In order to survive autocracy must insist on one pattern of life; it must set arbitrary limits to the free development of men's powers.

Protestants have always struggled to avoid this tendency to limit man's possibilities. We see in Christ's attitude toward men a generous confidence, in spite of the infinite variety with which they express their personalities. We believe that true Christianity gives us grace to learn how to live with differences. We do not believe, of course, that all forms of association or modes of life are equally acceptable. Christ's stern measure determines whether a thing is good; it asks, "Does this belief, this tendency guarantee that whatever qualities and faculties are resident in people will be given a chance to develop?" Given this test, why worry over the infinite variety of ways in which men express themselves? The grandeur of life has revealed itself to men in so many different ways that they have expressed their high meanings through a diversity of symbols. A spiritual democracy insists that a majority must never tolerate—*it must respect.*

Protestants claim the right to launch out in search of new frontiers for the religious spirit. They claim the right to disagree. They believe they have the right to go beyond the narrow limits set by men and search for the boundaries that God has traced. They find in Christ these ever-expanding frontiers, and aim to fulfill in their people St. Paul's injunction: "Let this mind be in you which was also in Christ Jesus."

Evangelical Christianity is something more than an improved set of doctrines: it is a new mode of life, a new form of piety, a different spirit, actively creating a new world and establishing a new regime for the life of mankind. It expresses itself through a rich variety of formulas and ceremonies; it avoids a barren uniformity of organization. No

ecclesiastical "corral" can contain it. It accompanies man in all his spiritual peregrinations and nothing human is foreign to it.

The "Protest" put forth by the reformers at the Diet of Spires in 1529 was not a negative repudiation of false doctrines but a *positive* appeal to Holy Scripture "as the only truth, as the sure role of all doctrine which can never fail or deceive us." A Protestant, as the Latin derivation implies, is one who witnesses *for* truth rather than one who merely "protests" against error. The German Protestants, like the early fathers, appealed to Holy Scripture as the sole ultimate rule of faith for the Catholic Church. The English reformers made the same appeal to the supreme authority of Holy Scripture. They welcomed the title "Protestant." "Call me Protestant who listeth," said Bishop Ridley. "I care not for it. My protestation shall be thus, that my mind is and ever shall be to set forth sincerely and true the sense and meaning of God's most Holy Word and not to decline from the same."

But if "Protestant" is a term to be cherished and understood it is incorrect historically and misleading to oppose the terms "Protestant" and "Catholic." Protestant is not antithetical to Catholic. The opposite of Protestant is not Catholic, but Papist or Roman. Protestant faith—truly inclusive of a rich variety of interpretations of the fundamental truths of Christianity and ever willing to acknowledge and honor, even in Romanism, all valid Christian truth—*is real Catholicism.* Catholicity implies the desire for fellowship with all Christians. "Catholic" was the title used in the primitive church to comprehend the universal Christian

society. The constant struggle in the early church was to preserve the early apostolic, scriptural, and *Catholic* faith against incipient heresy. *Thus to discard or disown the title "Catholic" or to surrender it to the Roman Church is in effect to deny that we belong to the early apostolic Catholic society* that confessed the "one Lord, one faith, and one baptism" that was then the only test of membership in the universal fellowship of believers.

Bishop Latimer said: "It is one thing to say Romish Church and another to say Catholic Church." Bishop Christopher Wordsworth, a High Anglican, in 1865, declared that "the Church of England became Protestant at the Reformation that it might become more truly and purely Catholic." Some thirty years later, Dean Hole, another High Anglican, exhorted American Episcopalians to "rejoice in the truth that the church is Protestant because it is Catholic; that it is Protestant because it is scriptural and as such repels innovation."

The term "Catholic" was first used by one of the "apostolic fathers," Saint Ignatius. When writing to the church in Smyrna, he said: "Wherever the bishop is, there let the congregation be, just as wherever Jesus Christ is, there is the Catholic church." That is to say: wherever there are believers who acknowledge and confess by their daily life that Jesus Christ is the Divine Saviour in whom God manifested himself for the redemption of mankind, there is the true "presence" and genuine catholicity. If only one such believer enters a room full of unbelievers, there in that room is the true Catholic church, for that believer represents not only his Lord and Saviour, but also all the people in

every part of the earth who belong to that same Lord and Saviour.

The Catholic church, therefore, is the totality of God's people, redeemed by the death of Christ on the cross, "all God's children," everywhere. Hence the glorious significance of the ecumenical movement that the prophetic leaders of the Evangelical churches are calling upon us to understand and to support.

On these grounds we claim the right to consider ourselves "the Protestant or Evangelical Catholic church," and, being what we are, we extend the hand of Christian fellowship to all men everywhere who honor Christ as Lord, and who confess that no other foundation can be laid than that which is laid, which is Jesus Christ.

CHAPTER ELEVEN

Militant Faith

The ultimate authority in the Christian religion is Christ himself. The Christian is under law to Christ, as St. Paul puts it. But this Christ, who lays down the law to us, is not a Christ external to us; he is a Christ *within* us. He is Another, it is true, but he is Another speaking to me out of the inmost sanctuary of my own soul. "Comes faint and far thy voice, from vale of Galilee?" asks an old hymn. No, the Christ who rules us is no such distant and external Christ. He dwells, as the poet himself proceeds to say, in nearest nearness, within our heart of hearts.

We have come to recognize, then, that the authority of religion is inward and spiritual, and that nothing is genuinely authoritative that does not *by its self-evidencing truth exercise moral command over heart and conscience.* That authority must be inward does not mean that we are at liberty to make our tastes and prejudices the measure of the truth. Naked subjectivism ends in chaos. Naked subjectivism makes to itself gods after its own likeness.

Christianity is the friend of personality, of independence of character, and of private judgment in matters of religion. The territories that it forbids to man are the low-lying plains and fever-swamps of doubt and fear, dark motive and dubious action. It offers him the freedom of the heights; it forbids him the freedom of the depths. It offers him the tablelands of far and clear vision. To him, it insists, belongs the prerogative of high and ardent faith, and pure and passionate enthusiasm for righteousness. And Protestant church life, in like manner, offers us freedom of high thinking and noble living; builds us, as it were, a dwelling-place in that lofty country where they only can breathe who have the courage to walk and talk with God and face the glory of the living Christ.

Protestantism has gone to Hispanic America with the challenge of this deep passion for righteousness, this dangerous autonomy of the free man, this high confidence in one's self. It is giving the Latin Americans a new militant faith. It is giving them that personal, spiritual experience of Christ that bound the early Christians into a comradeship of faith and service against which the secular arm was powerless and by which all secular authority was baffled.

These early Christians recognized freely that they had a cause to advance. In allegiance to that cause they made their covenant. The language of the early apostles was directed to the cultivation of the militant spirit. The obedience they owed their Lord was utter and absolute. These men who had forsworn all carnal weapons were, nevertheless, pledged to disestablish throned iniquities. Their influence was subversive of idolatries and superstitions. They were

whole-souled and pure-souled. No Caesar was able to break their spirit. And it was not long before it was discovered that they were the best citizens of the realm. Today we face the unholy alliance between militarism and clericalism in Latin America with a militant spirit that makes us "good soldiers of Jesus Christ."

One goes to the shrine of the Virgin of Guadalupe in Mexico, or the Grotto of Lourdes in Chile, or the Virgin of Lujan in Argentina, and one sees a priest holding forth a little image of the Virgin and Child for devotees to kiss. A poor mother has brought her ailing baby in hope that a touch of the not-too-clean image will cure it. And Nietzsche's bitter word, that the church stands for all that Jesus came to destroy, thunders in our ears. The gods and goddesses of the Pantheon have been banished to make way for the traffic in holy water or a procession following a bloody figure of Christ on the cross. The Greek gods and goddesses were at least wondrous fair; but here is ugliness, squalor, and unreason.

Life is cheap in Latin America, as it is in Russia and China and Africa. The first results of the hearing of the gospel of Jesus Christ is the amazing discovery of what a man is worth to God. The Christian life begins in an experience that is profoundly personal, to which none else can be admitted, from which the whole world is excluded. Latin America knows little of personal religion. It knows "family religion" or "traditional religion," the religion of one's race or country; but the individual's own experience of religion is something new. And it has been said that a people who know nothing of the spiritual awakening implied in a personal experience

of religion can never understand nor develop a true spirit of democracy.

The Master is concerned to guard with the utmost jealousy the sanctity of the individual experience. The blind man who was healed by Christ on the Sabbath had to stand up before the authority of a great ecclesiastical organization, with all the weight of its venerable traditions and historic memories, and all he could allege in self-defense was a frail "This one thing I know: that whereas I was blind, now I see!" But it was sufficient. That "one thing I know" justifies any man in the sight of God; the stars in their orbits fight for him and the verdict of the centuries will be in his favor.

That for which we Protestants have contended through centuries of controversy and persecution, the right of individual access to God, is a right guaranteed by Paul in the famous word, "To his own Master he standeth or falleth." The right to deny, and even defy, the verdict of every human tribunal, and himself carry his cause to the supreme court of appeal where Christ hears and heeds the plea of the humblest, is a right that is secured to every Christian who has the courage to claim it. In Christ the individual never loses his value.

We Protestants know the peril of our own freedom. When freedom is understood simply as the opportunity for disagreeing with everybody else, its highest uses are still undiscovered. Even in the early church, freedom was abused. Men and women delivered from systems where their souls were not their own, finding themselves enfranchised and their equality of rank and position in the church fully recognized, would have been less than human if they had not taken ad-

vantage of their privileges. One can easily believe that the opportunity of contradicting St. Paul on a point of theology was the chance of a lifetime! And in charity let us confess that if they were the first to do it they have certainly not been the last!

But in order to avoid the disease of anarchy in the church it was a mistake to compound the medicine of hierarchy. It was a draught that conquered pain by sterilizing and paralyzing the disordered parts. Hierarchy sought to cure heresy by hitting the heretic over the head with a pastoral staff. That may have stopped some hare-brained enthusiasts from thinking and talking nonsense. But the best way to teach a man sense is not to deprive him of his senses. With God still in his heaven, it was not possible to stifle the progressive spirit in the churches by constituting a clerical bureaucracy. Such an effort to insure order means a lack of faith in the power of Christianity to create a real brotherhood.

A loss in life frequently means a gain in order. Dead men ask no questions and tell no tales. Dead churches are easily managed. *The quickest way to settle the problems raised by free minds is to destroy their freedom.* When the churches had no more thinking to do, and when their power of self-government was gone, they were pacified by more and more pomp and splendor. This was the magic that was to steal their senses; this was the mesmerism that was to enthrall their reason.

I have seen how the Indians in Mexico, Peru, and Bolivia watched spellbound the sacerdotal drama of the mass. And I must confess that this tremendous ceremony cast some of

its fascination over me. But when I realized that it was a consent won by the arrest of the intellect and the forfeiture of spiritual independence, I felt that even the crudest forms of our Protestant democratic religion were infinitely more precious than this enslavement of the human soul.

The peoples of Latin America are on the march. We have said that they are extreme individualists. The totalitarian political and religious systems in which they have been nurtured have hardly been favorable media in which to learn the lesson of cooperation. They are inclined to stand alone; they must learn the *spiritual* lesson of standing by others. Secular empire and military despotism have made it easy for the masses to feel that they were only cogs in the machine; they became fatalistic and lacked enthusiasm for life and confidence that it could be made better.

They need to acquire the quality of private and internal strength. Only under the influence of the personality of that first great revolutionist, Jesus Christ, will they become the kind of men who will, at any risk, obey God rather than man. But they are at last becoming conscious of themselves. They are beginning to hear the words: "I have come that ye may have life and that ye may have it more abundantly." We must not let them think that this word comes to them from Russia. We must teach them that it comes from Galilee.

Ruy Barbosa, the great "elder statesman" of Brazil, once admirably expressed one of Protestantism's most cherished convictions. He said: "With conscience, its freedom and rights, there must be no speculation, no compromise, and no trifling . . . of all the freedoms, freedom of conscience is the

greatest and the highest." Of all civil liberties, he maintained that none is so congenial to man, so noble, so fruitful, so peaceable, and so akin to the gospel, as religious liberty. Her day would come, he believed.

She will be victorious both in her own right and for the sake of the religion in whose name we claim her: the religion of the "new man" born under the shadow of the cross; the religion of the spirit that quickens, and not of the letter that kills; the religion that proclaims the inner communion between the human heart and God; the religion of charity and gentleness toward all men; the religion of light, whose life is light; the religion whose high priest is Christ; the religion of equality, fraternity, justice, and peace; the religion from whose inward parts our civilization was born and nourished to liberty and free institutions.[1]

The purposes of the world Christian mission is to carry this religion to all mankind.

[1] "O Papa e o Concilio," quoted in *Ruy Barbosa*, by Charles Turner, pp. 87–88. New York, Abingdon Press, 1945.

A Selected Reading List

THE purpose of this list is to suggest recent and available books to provide background for the study of Latin America and to offer opportunity for further exploration in related fields. The views expressed in the several books are not necessarily in harmony with those of the author and the publishers of this volume.

Leaders of groups using *We Americans: North and South* may secure supplementary denominational material by applying to their literature headquarters. Lists of free materials, pamphlets, and periodicals may be found in the *Adult Guide on Latin America*, by Carol M. Morgan. The guide, listed below, is based upon this volume and *He Wears Orchids*, by Elizabeth Meredith Lee.

GENERAL HISTORY

Fall of the Spanish American Empire, The, by Salvador de Madariaga. London, Hollis and Carter, 1947. (The Spanish background of Latin America, related by a distinguished Spanish writer.)

History of Brazil, A, by J. P. Calogeras. Chapel Hill, University of North Carolina Press, 1939. (The story of the Portuguese portion of South America.)

Latin American Republics, The, A History, by D. G. Munro. New York, Appleton-Century-Crofts, 1950. (A reliable textbook.)

Rise of the Spanish American Empire, The, by Salvador de Madariaga. New York, The Macmillan Co., 1947.

Latin America Today

Economy of Latin America, The, by W. C. Gordon. New York, Columbia University Press, 1950. (Almost an encyclopedia of up-to-date information on many aspects of Latin American economy.)

Green World of the Naturalists, The, by V. W. Von Hagen. New York, Greenberg, 1948. (An introduction to South America from the viewpoint of natural history.)

Lands of the Dawning Morrow, by Carleton Beals. Indianapolis, Bobbs-Merrill Co., 1948. (Informal account of present-day conditions, including contrasts between the various countries.)

Latin America: Its Place in World Life, by S. G. Inman. New York, Harcourt, Brace and Co., 1942. (An outstanding general presentation, still of value.)

Latin American Leaders, by H. E. Davis. New York, H. W. Wilson Co., 1949. (A biographical handbook listing statesmen and leaders of thought who have occupied important places in Latin American life.)

Southern Americas, The, by Abel Plenn. New York, Creative Age Press, 1948. (Personal accounts, letters, diaries, and speeches assembled to form a readable history of Latin America from the earliest times to the present day.)

The Indians

Awakening Valley, The, by John Collier, jr. and Aníbal Buitrón. Chicago, University of Chicago Press, 1949. (The photographic record of a social miracle among the Indians of Ecuador.)

Handbook of South American Indians, 4 vols., edited by J. H. Steward. Washington, U. S. Government Printing Office, 1946–48. (A scholarly survey prepared by the Bureau of Ethnology, the best reference work to South American Indians in general.)

Indians of the High Andes, edited by W. S. Rycroft. New York,

Committee on Cooperation in Latin America, 1946. (The report of a commission that studied these Indians preparatory to the foundation of the United Andean Indian Mission.)

Some Area Studies

Brazilian Culture, An Introduction to the Study of Culture in Brazil, by Fernando de Azevedo, trans. by William Rex Crawford. New York, The Macmillan Co., 1950. (A translation of a standard work of great value.)

Brazilians, The, People of Tomorrow, by Hernane Tavares de Sá. New York, John Day Co., 1947. (A Brazilian writes with discernment about his people.)

Off to Brazil, by Nina Millen. New York, Friendship Press, 1951. Paper, $1.00; cloth, $1.75. (An intriguing plot and travelogue for juniors to read at home.)

Paraguay: An Informal History, by H. G. Warren. Norman, University of Oklahoma Press, 1949. (The social and economic factors in Paraguayan history since 1536.)

Rural Mexico, by Laselle Whetten. Chicago, University of Chicago Press, 1948. (A study of the predominantly rural population of Mexico by a sociologist.)

These Are the Mexicans, by Herbert Cerwin. New York, Reynal and Hitchcock, 1947. (A sympathetic, understanding, but discriminating study of the nation and people.)

The Traded Twins, by Robert N. McLean. New York, Friendship Press, 1951. Paper, $1.00; cloth, $1.75. (An exciting story for high school students, with a rich background of information about Mexico.)

Latin America and the United States

Americas, The: The Search for Hemisphere Security, by Laurence Duggan. New York, Henry Holt and Co., 1949. (An evaluation of the successes and failures of the good neighbor policy.)

Evolution of Our Latin American Policy, The: A Documentary Record, edited by J. W. Gantenbein. New York Columbia

University Press, 1950. (The documentary evidence for those who wish to go to the sources.)

Greater Good Neighbor Policy, by W. C. Barclay. Chicago, Willett, Clark and Co., 1945. (A plea for hemispheric solidarity conceived in ethical and spiritual terms.)

Latin American Speaks, A, by Luis Quintanilla. New York, The Macmillan Co., 1943. (A good book for North Americans interested in maintaining friendly relations with their neighbors to the south.)

Looking South, by Constance M. Hallock. New York, Friendship Press, 1951. Paper, $1.00; cloth, $1.75. (A breezy introduction to Latin America for young people.)

To Make the People Strong, by A. E. Stuntz. New York, The Macmillan Co., 1948. (Our good neighbor policy described.)

United States and South America, The, by A. P. Whitaker. Cambridge, Harvard University Press, 1948. (A good introduction to the Latin countries and their problems, with especial emphasis upon their relations with the United States.)

The Evangelical Church and Program in Latin America

Adult Guide on Latin America, by Carol M. Morgan. New York, Friendship Press. 35 cents.

Call for Forty Thousand, by J. J. Considine. New York, Longmans, Green and Co., 1946. (The evangelistic task in Latin America as seen by a North American Roman Catholic missionary leader.)

Economic Basis of the Evangelical Church in Mexico, The, 1940; *Cuban Church in a Sugar Economy, The*, 1942; *Evangelical Church in the River Plate Republics, The*, 1943; *How the Church Grows in Brazil*, 1943; all by J. M. Davis. New York, International Missionary Council. (Studies in the growth of the Evangelical churches in Latin America, with special reference to their social and economic adjustment.)

He Wears Orchids, and Other Latin American Stories, by Elizabeth M. Lee. New York, Friendship Press, 1951. Paper, $1.00; cloth,

$2.00. (Entertainingly written biographies of Latin American personalities.)

History of the Expansion of Christianity, A, 7 vols., by K. S. Latourette. New York, Harper and Brothers, 1937–45. (The chapters on Latin America in Latourette's monumental history of missions provide the only survey of the story of missions, Roman Catholic and Evangelical, in this vast area. This work is also the chief biographical source for guidance in further reading of mission history. See Vol. III, Chapters 3 and 4, on Spanish and Portuguese missions in the period of the conquest and after; Vol. V, Chapter 4, for the 19th Century; and Vol. VII Chapter 7, for the period after 1914.)

On This Foundation: The Evangelical Witness in Latin America, by W. S. Rycroft. New York, Friendship Press, 1942. (A survey of the Protestant church and missionary enterprise a decade ago.)

Other Spanish Christ, The, by John A. Mackay. New York, The Macmillan Co., 1943. (An evangelical scholar appraises the religious life and teaching prevalent in Latin America.)

Religious Liberty: An Inquiry, by M. S. Bates. New York, International Missionary Council, 1945. (A masterpiece of scholarship, this book is an authoritative survey of religious liberty in the modern world. For this fundamental issue in Latin America consult the table of contents and index.)

Religious Liberty in Latin America?, by George P. Howard. Philadelphia, Westminster Press, 1944. (A missionary to Latin American intelligentsia presents authoritative statements on this vital issue.)

World Christian Handbook, by K. G. Grubb and E. J. Bingle. New York, Friendship Press, 1949. (This first edition of what is to be a standard handbook frequently brought up-to-date contains a survey of the Evangelical church in Mexico by Dr. G. Báez-Camargo and another on South America by Dr. George P. Howard. Statistics on the Evangelical community are also given.)

THE AUTHOR

Dr. George P. Howard, evangelical lecturer under the auspices of the Committee on Cooperation in Latin America, is perhaps the best known Protestant preacher and lecturer in the Spanish tongue in South America.

He was born in Argentina, the son of Methodist missionaries from the United States. He received his elementary education in Argentina and was graduated from Northwestern University and Garrett Biblical Institute. He holds honorary doctor's degrees conferred upon him by the latter institution and by the College of the Pacific and Boston University. He is renowned as an orator in both English and Spanish. He has served pastorates in the United States as well as in Argentina.

In 1933 he was appointed by the Uruguayan Government as official interpreter at the Pan-American conference held during that year in Montevideo. He is the author of several books in Spanish on religious and philosophical subjects. His English-language book *Religious Liberty in Latin America?* was a Religious Book-of-the-Month Club selection. He was the first radio lecturer in South America to speak on moral and religious subjects.

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NEW BOOK	[redacted]		
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RESERVE (Pamphlet)			
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